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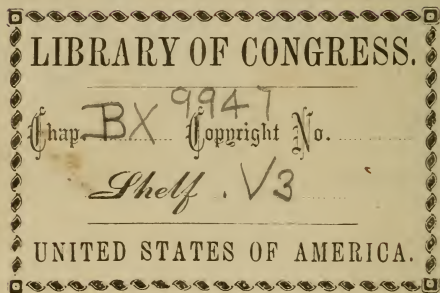
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MODERN
UNIVERSALISM

AT

WAR WITH THE BIBLE AND REASON.

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"PROVE ALL THINGS."—PAUL.  
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BY NICHOLAS VAN ALSTINE,

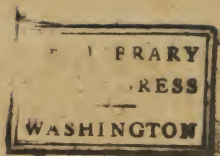
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NORTHERN DISTRICT OF NEW YORK, To Wit:

BE IT REMEMBERED, That on the fourteenth day of April, Anno Domini, 1847, NICHOLAS VAN ALSTINE, of the said District, has deposited in this Office the title of a Book, the title of which is in the words following, to wit: *Modern Universalism at War with the Bible and Reason*. "Prove all things."—Paul. By Nicholas Van Alstine, Evangelic Lutheran Minister. The right whereof he claims as Author.

In conformity with an Act of Congress, entitled An Act to amend the several Acts respecting Copy Rights.

AURELIAN CONKLING, *Clerk of the District.*

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## P R E F A C E .

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THE prefatory remarks of any book are designed to express the motives and design of the Author, and to introduce considerations suitable to the better understanding of its contents. It seems therefore desirable, if not indispensable, that the following work should present to the reader succinctly the motives and design of its production.

1. We did not aspire after the applause of men nor seek to clothe our name with literary popularity. To secure these, two things are requisite. The selection of a popular subject, and the display of eminent literary attainments, in order to charm and fascinate the reader with originality, beauty of style and graceful sentences. We were well aware, that the subject chosen would impress no one with novelty, and the manner of its treatment would captivate no one with its peculiar originality, or with its flowing and literary style. Were the Author qualified for the task of displaying vast attainments in literature, profound criticism, iron logic and overwhelming eloquence (to all of which he makes no special pretension,) nevertheless the subject discussed and the peculiar circumstances, as well as the chief object, under which this treatise was written would altogether preclude such aspiration and vanity. The applause of men, we do not anticipate to reap; but rather antipathy and defamation from a certain source; and for literary popularity we have not labored, it being not very essential for usefulness in the kingdom of Christ.

2. Neither have we desired to provoke controversy, nor to display critical discernment, to gratify the vanity of mere conquest. We are not fond of controversy, for if this were a characteristic of our mind, we might have been gratified heretofore upon several occasions in reference to this subject. Whoever lives in the midst of Universalists must pursue a strange course in order to

escape every occasion of controversy. We have ever labored with the impression on our mind, that a pitched controversy on this or any other moral question is of doubtful utility—it savors more of mere *wrangling* than of a sound, candid and conscientiously earnest discussion. However, we would not convey the idea that a thorough discussion from the pulpit of this, or any other question, is always out of place; but we are fully satisfied that a candid and earnest investigation of error before an enlightened audience is obligatory upon every ambassador of Christ, and is of vital importance to the general character of truth and religion. The style of the following work will challenge no controversy, if the presentation of the truth in contrast with error does not. It is not desirable to excite the irascible and wrangling spirit of man unnecessarily; but rather to induce to sober, candid, calm, and impartial investigation of the relative importance of the claims of truth and error. If the reader wishes to controvert, let him step into the arena of warfare in a prayerful frame of mind with enlightened Reason and the Bible, and not with the author of this book. Mere controversy we do not desire, but a thorough discussion of truth and error we do not disclaim. This is right, desirable and fraught with good.

3. We desire to arrest the spread and deadly influence of error. According to the boasting pretension of Universalists, their sect is rapidly multiplying in numbers, and their religious faith is spreading far and near. However, an exact estimate would doubtless greatly reduce the spread of their faith and the number of adherents, taking into calculation the waning and utter annihilation of Universalism where once it flourished; yet the array of this error is formidable in some parts of the land, and the number of its advocates is numerous. They register and publish about 700 ministers, whose time is spent in vigorous dissemination of their principles, and they issue weekly many pages to prove and defend their faith. If the machinery of the press and the voice of the preacher are in constant employment to extend Universalism, the moral results of which are disastrous to vital religion and auxiliary to the spread of infidelity, then it is indispensable to create a counteracting current, to unmask this hideous form of error, and to snatch its unwary victims from the jaws of



death. It is necessary to show, that some draw the cloak of Universalism over an infidel heart, others use it to drown sorrow and ward off the powerful influence of the Holy Spirit, or to shield themselves from the dire reproach of wilful apostasy from God, in order that all those who are unconsciously ensnared in the wiles of the Devil may be timely saved from the fearful results of delusion. c/

4. We desire to enlighten the public mind and to afford a just understanding of the relative claims of the Bible and of Universalism by holding them up in contrast. We have learnt, as every student of the system will learn, that it is a system of duplicity. They use Scriptural and theological phrases and terms with an occult and new coined idea—the terms are Scriptural and those commonly employed among men, but their latitude of meaning is quite dissimilar. We have found the public, the learned and illiterate, and even some Universalists themselves, egregiously in ignorance and in the dark relative to the proper tenets of this faith, though many good books have been written in confutation of the system. How can the common people repel and confute the insinuations of this error, unless they know its pretensions and perceive the movings of its heart. To successfully foil the enemy they must understand the mode of attack and the nature of the weapons employed.

We have therefore, given their faith categorically, fortified with their own authority, in order that the reader may learn for himself the construction and position of their whole encampment—here they may learn the enemy, their discipline and mode of attack. The authors to whom we have had access, we have quoted directly, and to secure the views of others, we have been greatly assisted, in some parts of the work, by “Universalism as it is,” written by Rev. Mr. Hatfield of New York. Thus we have favored the reader with a correct statement of their faith, its confutation by sound reason and the Scriptures, and the Scriptural authority relative to its own doctrines thus rudely perverted and unsoundly taught by Universalism. The whole is presented in a condensed form, which covers the space of several volumes in books already published.

We were compelled to suppress one chapter in order not to expand beyond our intended limits, viz: the views of Univer-

salists respecting Angels, good and bad, and the Devil, the leader of the fallen host. This point did not seem so important to us as the topics discussed, therefore this was suppressed in preference to any other. Their views may be secured and a triumphant confutation of the same in books already published. We have given a short clue to their position and the argument of confutation in the last chapter of this book.

5. It is necessary to add another book to those already issued in view of the constant mutation of the system. Should the question be offered, "Why another book in refutation of Universalism?" The answer might be given, that it is necessary because of the changing character of Universalism, it is not now what it once was, and it is manifesting itself in new aspects in every decade of time; therefore the arguments which demolished the former fabric of this delusion are now ineffectual and inadequate. As the enemy approaches in a different direction and armed with new weapons, it is necessary to meet them and contest the ground with suitable armor. Perhaps, the most material change the system is now undergoing is in reference to the doctrine of the resurrection. The unvarnished truth is, that they have no faith in a literal resurrection—the dead in the grave shall never awake to life, and honesty would demand, that the term resurrection should be expunged from their creed.

The number of volumes published as an expose and refutation of this dire delusion are able, and well worthy of perusal. "Universalism as it is," by E. F. Hatfield, gives a distinct portraiture of modern Universalism and every minister of Christ should have it. "Universalism, Examined, Renounced and Exposed," by M. H. Smith, is a forcible exhibition of the moral machinery and moral effects of this delusion. It should be read and circulated, for it will do good. The work of Luther Lee, contains a triumphant refutation, its logic sweeps over the rotten fabric of Universalism like a hail-storm. To learn the pitiable pettifoggery of Universalists with the original languages and a powerful and clear exposure of the same, the reader may procure "Campbell's and Skinner's Discussion." A more modern discussion will be found in a book titled, "Debate on Universalism;" by N. L. Rice and E. M. Pingru, at Cincinnati.



We add another volume, that the reader may have in a condensed form, the correct portraiture and refutation of this system. The people should understand it in order to spurn it from their presence, and to comprehend the arguments of its confutation, however dogmatically, adroitly or blasphemously it may be presented. This, the present work is designed to afford.

6. The prominent motive of presenting the following pages to the public, is, to undeceive if possible, such as are already deluded, to save such as are exposed to the temptations of the system, and to disprove the claim of Universalists, that the Bible sanctions their horrid dogmas. To save souls and promote the glory of God is worthy of the most strenuous exertions and the loftiest aspiration of man. In the midst of perplexing care and a multiplicity of pastoral labors, this work has been written. A thousand times diverted from the subject and after repeated interruptions, such as every pastor necessarily experiences, the work is presented to the public. All the sympathy and lenity we ask, is for the composition and the arrangement of the work, and not for the arguments. These we believe to be sound and such as will stand in defiance of successful confutation; but if they can be overthrown, they court the severest scrutiny and the best logical deductions.

The labor and expense incurred by the writer shall be fully compensated, if the work scatter divine light in the path of the unwary youth, unmask this horrid and deadly delusion and vindicate the word of God from the false interpretation and deceptive glosses. We ask the reader to peruse these pages with candor, impartiality and docility. Approach the truth with an unbiased mind, and the truth will make you free. And we pray that Almighty God may pour his divine spirit upon the heart of the reader, and that wherever this humble effort of his servant may be circulated, the blessing of saving and sanctifying grace may accompany it; souls be saved and reach the climes of endless rest, and God's glory be magnified on earth and extend parallel with eternal ages.

N. VAN ALSTINE.

FORDSBORO', *Montgomery county, N. Y.*, 1847.



# MODERN UNIVERSALISM

AT

## WAR WITH THE BIBLE AND REASON.

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### CHAPTER I.

#### MODERN UNIVERSALISM, &c.

*“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah viii. 20.*

TRUTH is immortal, though it may be hid from the eyes of men. Once it was read in mystic characters all over the heavens, and on the green earth, and in the curiously fashioned frame of man, and recognized in the strong impulses of the soul; but now sin has so blinded the mental eye, and perverted the judgment, and seared the conscience, that even Revelation, with its blazing light and cogent evidences, fails to teach and guide the sons of men in the pathway of holiness. They neither speak nor act “according to the law and testimony, because there is no light in them.” Among the ever changing things and systems of this mutable earth is the system of modern Universalism. It is not now, what it once was. Many of the tenets which were formerly considered of vital importance, are now rejected. Many of the principles which were once adjudged, by those

who were then called Universalists, as anti-christian and infidel in their character and tendency, are now incorporated in the system of Universalism as essential and vital features. It is stated by those who have traced the rise and progress of Universalism, that the system as it now is materially, has existed only for the last thirty years, therefore, we call the system, modern Universalism. We wish not to state what Universalism was when first propagated by John Murray, who commenced his career in the year 1770, and then show its warlike opposition to the Bible and sound reason, for our object will be fully attained by proving that Universalism as it now is, is anti-scriptural, fallacious and immoral in its tendency.

It has been deemed by many that the best course to be pursued, is, to take no notice of this system, for it will sink into ruin of its own accord. However, we discover no deleterious results from an attack on and an expose of Universalism, provided, it is done in a respectful and kind manner; leaving truth to combat error in a fair, candid, and impartial way. We know, that it is the opinion of some good and honest-hearted men, that a system so completely saturated with error, will soon disgust the hearts of men; yet it appears to us, that in proportion as error makes its progress in exercising dominion over the heart; the will, understanding and conscience are corrupted and perverted, therefore the dissipation of error is the more necessary. With this view of the subject, there is so much the more need of clear light, of sound argument, and a thorough expose of the ruinous tendency of error.

There are many unwary and vacillating persons, who require the right way to be clearly pointed out, and every system of error at every point clearly portrayed, in order to prevent them from dashing upon the rock of destruction, or wrecking their bark on the roaring breakers. Let therefore Bible truth and heavenly principles stand out in their

native purity and attractiveness, and appear in bold contrast with error and licentiousness. This may save a soul from death and hide a multitude of sins. And, no doubt, many among the young may thus be saved from the snare of the adroit Destroyer. These are unthinkingly exposed, and to throw around such the protection of truth, is a prominent design of the following pages. We hope, and pray to be guided into all truth; to have whatever is dark, enlightened; and in whatever is abstruse to be favored with sound discretion and exact discrimination.

What is the system of Modern Universalism? In what does it consist, and what are its prominent features? Is it Biblical, or Anti-Biblical? These are important questions, and each prominent tenet of the creed of Universalists shall receive a distinct and decisive reply. The chief cornerstone upholding Universalism, and on which the whole fabric rests, is expressed in the following language:

*All men must necessarily be finally holy and happy.*

All their arguments and reasonings are designed to substantiate, and render clear his proposition. If this point can be proven from the Bible and illustrated as reasonable, then their end is gained, and the opposite doctrine falls to the ground. In order to thoroughly examine and sift this subject we shall show that the proposition is most evidently embraced by Universalists by quoting their own language, and also specify the reasoning they adopt to sustain this tenet. We might take it for granted, that the doctrine of the final holiness and happiness of the whole human race without the possibility of a failure, is the starting point and dulcet theme of Universalism; but in order to show, that we wish to take nothing for granted, what may be proven, we "go to the law and to the testimony." We shall only quote the language of such men as exercise the moulding hand of the denomination.



The language of Abel C. Thomas, who is a conspicuous man among that fraternity, is, "The scriptures teach the doctrine of the final holiness and happiness of all mankind." As proof he states, "that God is the Father of the whole human family, because he created them in his own image." "He is the only Creator, and he never created any soul of our race in any other image than his own. However vile the offspring of an earthly father may become, they are still his children. The relation exists independently of moral character, and can never be dissolved." Therefore this relation must necessarily result in "the holiness and happiness of all mankind. What *other*, what *different* consummation would perfectly consist with the spirit of God as the Universal Father." Hosea Ballou says, "All agree in the main point, viz. that universal holiness and happiness is the great object of the gospel plan." The acknowledgment of these two men will be sufficient, especially, since the latter is deemed as the father of Universalism as it now is. There is no pulpit of this sect but what has resounded with the complacent declaration, that all men will eventually be holy and happy. The interrogation may here be proposed, when and where shall this final result be consummated? On this point there exists a dissimilarity of sentiment and feeling among the denomination. The Bible must not reveal this fact plainly as the final condition of the human race, they themselves being judges.

1. Whether it shall take place in death, as soon as a separation of the soul and body is effected, is a doubtful matter to those wise interpreters of the Holy Scriptures. To us, it appears, that to maintain consistency is the prominent reason. Since their principal writers and speakers have erased from their creed the doctrine of the immortality of the soul, pressed to do so by other anti-scriptural

views, and have avowed the principles of materialism, and that the soul must rest in an unconscious sleep in the state intermediate death and the resurrection; how can they therefore decisively know, whether the unconscious soul shall be clothed with holiness and happiness at death? That some may state their views, avowing immediate happiness, is not denied; but the reason is not, because it is a part of their creed or verily believed. The obvious reason is to avoid shocking the common sense notions of the community generally, and not to expose their system to more ridicule than absolutely necessary to maintain their religious integrity. A certain writer says, "We do not presume to know that men by shortening their days upon the earth will hasten their entrance into heaven. As it respects the hastening of an introduction into another life by the shortening of the present, (i. e. suicide,) we would state distinctly, that no particular speculation upon this point is any essential part of the Universalist system." After all, what a dreary and forlorn prospect does Universalism present to its votaries while dying. It does not pretend to declare; nay, it disavows any light or consolation to the man grappling with humanity's foe relative to his immediate subsequent state. Perchance, an unconscious sleep awaits him, or thousands of years of misery and pain.

1. But is the Bible so dark and undecided on this subject? What scenes do the Scriptures disclose to our view on the Mount of Transfiguration when Moses and Elias conversed with Christ in reference to his sufferings and death? Moses had been dead about fifteen hundred years, and Elijah had been translated to heaven about a thousand years prior, still there they were in conversation with the Savior in sight of three disciples. Was the soul of Moses in an unconscious sleep? Is there any reason for "particular speculation?" Is it "any essential part" of religi-

ous truth ? Does the caviler say, for aught we know his body had been raised, therefore he enjoyed final holiness and happiness ? This is bare conjecture, unsupported by revelation, or history, therefore unworthy of any confidence. All the evidence we have declares that his body is still sleeping in the dust of the earth awaiting the resurrection of the dead at the close of the gospel dispensation.

What says the Bible relative to the thief upon the cross ? "To-day shalt thou be with me in Paradise." Paradise is undoubtedly the place of holiness and happiness in the immediate presence of God, and there he had a promise of being even that day. He did not enjoy it as yet ; but he should be made a happy partaker ere the setting sun should give place to the twilight evening. His body remained on Calvary, a lifeless and inactive lump of clay ; while the soul had sped its successful flight into the Paradise of supernatural glory and peace, by repentance towards God and faith in the Lord Jesus Christ. Could the Bible be more luminous and decisive than it is on the separate conscious existence of the soul, immediately subsequent to death ?

Again : was the apostle Paul established and satisfied on this point or not ? What is his language in relation to his own conscious existence posterior to death and still prior to the resurrection ? "For I am in a strait betwixt two, having a desire to depart and to be with Christ ; which is far better." Phil. i. 23. "Knowing that, whilst we are at home in the body, we are absent from the Lord ; We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 6—8. Is not this language decisive ? No sooner is a separation effected between the soul and body, than the blood-washed spirit mounts to the upper skies and dwells with Christ in the place prepared at the Father's right hand.



From all we have said, it appears that the doubts and perplexities of Universalists on the state and condition of the soul after death and before the resurrection, must originate from another source than from the Bible. They are the natural fruit of the vain philosophy of their system,—and because the admission of a conscious intermediate existence of the soul, would strike confusion and ruin into their system of faith, they have no desire that it should constitute a link in their creed.

2. Does not Reason and the Philosophy of the mind corroborate the Scriptures, that the spirit of man lives and consciously exists in the intermediate state? What follows but the sheer absurdity of the contrary view? What evidences can we have of any mental exercises; of thinking, of feeling, of imagining, or of the circumstances with which we are surrounded; but our consciousness of the fact? How does a man know that he is the same being identically, that he was ten years ago? By his consciousness. How does he know that he lived yesterday, wandered to and fro, performed this or that act, and that to-day he is the same identical being? By that intuitive knowledge, called consciousness. Now if our consciousness can follow us from day to day, and from year to year, through the light of day and the darkness of the night, from one place to another, from one country to another, over sea and land, and never forsake us for one moment, what satisfactory reason can we assign, that death is invested with the authority to strip us of this intuitive knowledge? None at all. And as the soul is an uncompounded substance, purely spiritual, and can never be divided, therefore if consciousness is gone, we must cease to be—a mere nonentity—and therefore can have no subsequent existence. A new creation would constitute other beings; but not those who have once been. On this ground modern Universalism

would be false, for none of the human race would ever attain final holiness and happiness ; but rather annihilation—unless it can be shown that final holiness and happiness, and annihilation are one and the same thing, which we presume, no sane person will ever attempt to establish.

We have, as we think, shown that the soul must necessarily enter upon its rewards at death, and that the doctrine is of sufficient importance to occupy a place in the system of divine Revelation ; notwithstanding it is too obscure to the understanding of Universalists to form any precise opinion upon it, or too insignificant to stand in the same category with the other articles of their faith.

2. The greater part of Universalists adhere to the opinion, that the human race will necessarily be made partakers of final holiness and happiness in the resurrection. Certain of their writers speak in this wise. A. C. Thomas says, "In the resurrection, *universal humanity* will walk forth in the beauty of holiness, redeemed and regenerated by the quickening spirit of the living God." Hosea Ballou declares, "That the resurrection power, which brought again from the dead the Lord Jesus Christ, will finally, in him, make the whole human family gloriously immortal and incorruptible." As we shall have occasion to go more fully into an examination of the resurrection in the proper place, since this doctrine is magnified into so much importance by Universalists as to supplant the necessity of repentance, faith and a holy life in order to secure heaven, we shall pass it by in this place after quoting a few passages of Scripture.

The Bible most evidently draws a distinction of character in those who shall be raised from the dead. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. "Marvel not at this: for the

hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28, 29. "But every man in his own order, Christ the first-fruits; afterwards they that are Christ's at his coming." 1 Cor. xv. 23. Now if these passages do not teach a moral distinction of character in the resurrection, then language is not a proper symbol to express such an idea. That they refer to the future state shall claim our attention more particularly hereafter.

3. There are those who claim to belong to the category of Universalists, and believe in a future punishment, but limited in duration; however, they are equally certain that all mankind will eventually reap final holiness and happiness. This was the starting point of the system of Universalism, as advocated by John Murray, Chauncy, Huntington, Winchester, and others, who were the first propagators of this error; but gradually a position has been assumed that gives a broad denial of all the vital doctrines of Revelation. We protest against the doctrine of Restorationism for the following reasons.

1. This doctrine invests the pains of hell with a greater saving virtue than the blood of Christ. If future punishment can accomplish what the blood of Christ could not effect, then the pains of hell have more efficacy than the atonement of Christ and the Scripture must be untrue, that Christ is the only way to the Father. If hell is to the human family a purgatory, through which all must pass in order to reach the Paradise of God, then the blood of Christ is unavailing and worthless, and all the tragical scenes of Calvary, and the sufferings of Christ are nothing more than a melancholy farce and a bold imposition on the credulity of the world, unbecoming the truth and reproachful to God.

Nothing then is adequate to restore fallen man to the image of his God but the pains and sorrows of the second death. If Restorationism be true then God is the Father of lies in procuring the provisions of grace and offering them as the only medium of salvation, when in fact they were never designed for this purpose nor suitable to it; but that hell should accomplish this desirable end; which it might have accomplished just as well without the atonement of Christ. However shocking and blasphemous such results may appear when dressed in their proper language, they are, nevertheless, the legitimate offspring of a limited future punishment, as the chosen and heaven-appointed means, to restore the family of mankind to the enjoyment of final holiness and happiness.

2. It awards the praises and hallelujahs of heaven for final and eternal salvation, to the flames of hell, and not to the Lord Jesus, as the Scriptures represent. Indeed, what will be the sweetest note in the song of the redeemed for salvation, on the ground of Restoration-salvation; not glory to Christ who has saved us with his own precious blood; but glory, and honor, and power to the pains of hell, ye have purged us from sin while we paid the debt by drinking the cup of sorrow and torture. Worthy is hell to receive the praise; but the Lamb is unworthy. Does this accord with the tenor of the Bible, or is the Bible a cunningly devised fable, designed to delude the souls of men? Admitting the divine inspiration and consequent authority of the Bible, we must believe the scripture when it says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; *but with the precious blood of Christ* as of a lamb without blemish and without spot." 1 Peter i. 18, 19. "And they sung a new song, saying, Thou art worthy to take the



book and open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. If all praise is ascribed to Christ for salvation on earth, how much sweeter and nobler shall the holy anthem swell and roll along the mountain of His holiness in the land of interminable delight?

3. It destroys and spurns the covenant of mercy in all its provisions and its ultimate design. Did the Lord demand repentance of sins, and faith in Christ as terms of salvation? If the purgatory of hell procures salvation for the human family, there is no intrinsic value in repentance and faith. Has the blood of Christ been appointed to cleanse from sin and enstamp holiness on the heart? If the flames of hell burn out sin and restore to holiness and happiness, then there is no immediate use for the blood of Christ and it is not "precious." Has the covenant of grace promised a Mediator to plead the cause of poor sinners before the throne of God, to prolong life, to pardon for his own sake, and consider them the purchase of his blood? If the damned in hell can pay the debt by suffering the penalty of a broken law, and magnify it, and claim heaven on the score of debt, then there is no need of an intercessor. Did God establish his kingdom of grace, and the mediatorial reign of Christ on the earth as the limit of human salvation, and called it the acceptable time? If Restorationism be true, then God has been mistaken in his counsels, for after ages of penal sufferings in the future world, heaven may be gained and endless happiness may be secured.

4. It can not show how long the damned will suffer, whether thousands, or millions of years, or so many days, therefore it can not measure the desert of sin; which sin is the most criminal; and who is the greatest sinner; and

whether the human race shall suffer more or less than divine justice demands.

All this system pretends to elucidate, is, that the sufferings of the damned will at some time terminate. The duration of despair and punishment will be indefinite, and for aught that Restorationism knows to the contrary millions of ages will be the measurement of future woe. How great the criminality of sin is and how much punishment for each sin Justice demands, cannot be found out in the arithmetic of this system. As human demerit can not be computed, so neither does it form any proper conception of the extent of human responsibility. It leaves truth, justice, sin and punishment at loose ends.

Having thus stated briefly the dissimilarity of the opinions of those who adhere to the faith, that finally the whole human family will necessarily be constituted holy and happy, we wish now to investigate some of the arguments adduced in favor of this proposition, and shall endeavor to disprove it, and show that the Bible deprecates a system so much at war with its own principles and with sound reason.

#### WHAT IS HOLINESS?

It may be very important to have some definite idea of what holiness is, in order to comprehend the subject as wise men, and not as fools. Holiness in God is absolute and unoriginated, and it consists in that specific nature of God, which causes him involuntarily to hate sin and injustice, and approve of whatever is right. Therefore God loves purity, innocence and uprightness, while whatever is at war with his law and character, is an abomination in his sight.

In whatever degree the powers of the soul were originally pure and free from all moral imperfections; yet all acceptable holiness in man must necessarily be derived from

and exemplified by, a course of conduct in conformity to the will of the Supreme God. When thus manifested, it forms the basis of every good and moral character. All mental and physical powers are derived from the Creator, while their correct exercise is left to the control of each individual, therefore the formation of character, whether good or bad, is the production of each voluntary agent, for which he is held strictly responsible at the bar of God. Whoever lives according to the principles of justice and eternal truth will secure for himself, internal and external holiness; and whatever is *right* will be esteemed and complied with, because it is right, and all wrong will be detested, whether in theory or practice, because it is in conflict with the will of God. A heart thus moulded and a character formed on such a principle, will be after the image of the Creator, and ensure present and future happiness. However much we are aided by the grace of God in the formation of this character, in view of our sinful and fallen state, and though we are wholly dependent on grace for justification; yet the grace of Christ will not contravene our definition of human holiness.

The question might here be presented, if any can and do secure the holiness requisite to enter heaven, why will not all do so, and thus all mankind be saved? We verily believe that adequate provisions are made for all, and that all *may* come and have life; yet the human race are not, therefore, necessarily saved, made holy and prepared for heaven. There may be a suitable antidote for a certain disease which when correctly used accomplishes a speedy cure, yet all who are afflicted with the identical disease are not necessarily healed, though the remedy is within their reach, whether applied or not. The question of the final holiness and happiness of the human race, will not depend mainly on the grace of God, available to all by repentance and

faith; but whether this must be the case without the possibility of a failure, because God has decreed and determined it should be the case without respect to circumstances, conditions, or character. We say no; while the advocates of the unconditional and certain holiness of all mankind reply in the affirmative. What argument do they advance to prove this point?

1. The Paternity of God as the Creator of the human family. This has been the theme of many a sermon, and essay, and the burden of the most earnest appeals to awaken sensibility in the bosom of man. Wherever the sound of Universalism has been heard, this has been the loudest and sweetest note. And many have reasoned from man to God, and have attached the same feelings to the heart of the Lord, which they have found in their own hearts, therefore they have concluded that he was like themselves. And because they have no pleasure in destroying their fellows, but prefer to elevate them to purity and happiness, therefore the Lord will not destroy his creatures, but will render them holy and happy. Thus their feelings supplant the place of the Bible, and decide peremptorily what God will do in the face of all he has already done to the contrary. He has destroyed the world once; also nations, and people, and he may do it again, although human feelings stand opposed. Whatever He has done at one time, He may do again under like circumstances. And whatever is consistent with his spirit and character in time past, will be consonant with his will in the future, provided the conduct of his creatures falls under the administration of his righteous government. Therefore the paternity of God will not necessarily procure the final holiness and happiness of all mankind. But more to the point. This question has been stated and reasoned thus:



1. "That God is the Father of the whole human family, because he has created them in his own image."

2. "That this relation exists independent of moral character, and can never be dissolved."

3. "Therefore God will always be the Father of the whole human family."

We do not discover what particular bearing the above reasoning can have on the doctrine of the necessary holiness and salvation of the human race, unless a necessary connection can be shown to exist between the relation of God, as the Father of all mankind in the sense of Creator, and the certain holiness of all his creatures. It is not necessary to prove, that God is our Father, because he created us in his image, and that God will continue to sustain that relation irrespective of human character, therefore he will *always* be our Father in the same sense that he is our Creator, unless we design to infer the necessary holiness and happiness of all mankind because God sustains this relation to all his creatures. It yet remains to be proven, that the holiness and happiness of the human race, are an unavoidable result from the fact that God has created us in his own image.

In what particular sense is God the Father of our race, that communicates this saving virtue to the relation existing between God and man, as Creator and creature, which will secure their necessary salvation? It cannot be, because he is our Creator merely, for he has created beasts, and birds, and reptiles, and it is not contended, that this will secure their holiness and final happiness. All the virtue and glory of this relation is centered in the fact, that God created man in *his own image*. Nothing else was created in the image of God. If the *image of God in man* will ultimately and necessarily procure the final holiness of our race, then the argument would stand thus :

That God created man in his own image and likeness, which constitutes him our Father in a higher sense than he is the Father of all other created objects.

And since the image of God in which man was created is indestructible, and consequently this relation will always exist.

Therefore, no "other consummation consists with the spirit of God as the Universal Father," than the holiness of all.

We wish to state the argument fairly and give it all the force it can claim, and then to bring the truth into close conflict, that the triumph may be more manifest.

In the further examination of this subject, we shall notice, the image of God in which man was created—then whether this image can afford the necessary virtue to the relation existing between God as the Father, in the sense of Creator, (we are thus specific, because God is our Father in a different sense from that in which he is our Creator, in relation to the holiness and happiness of believers,) and mankind as his creatures, so as to secure finally the holiness of all rational intelligences—and whether this relation consisting irrespective of character can secure the realization of the doctrine we are combating.

#### IMAGE OF GOD IN WHICH MAN WAS CREATED.

Man was created in the image of God, after his likeness,—he most resembles God of all created things. It cannot consist in his corporeal nature, for if bodily form be predicated of God, then the existence of Deity is bounded by geometrical limits. This is perfectly absurd, for the Infinity and Omnipotence of God, essential attributes to his divine existence, would be destroyed. Nor does the image of God in man, consist in the sceptre of dominion granted him at his creation by his Creator, for after he had been

formed, and was made a living soul, this dominion was entrusted to him, not as an essential element to constitute him a man ; but to elevate him as an accountable being and as lord of this lower world, only subordinate to God. His creation was a work quite distinct from the act which conferred upon him such crowning authority. Therefore the image of God in man must lie in his soul and spiritual nature.

1. In spirituality. Image means likeness—one thing resembling another. The son is like his father, or the daughter the image of the mother. The soul of man has the image of God enstamped by His plastic hand, for they both possess spirituality. God is a Spirit, incorporeal, invisible, and incorruptible—without parts or dimensions—from all eternity the same, and pervading the universe with his presence. He is emphatically spiritual—“God is a Spirit ;” John iv. 24 ; and He created man a spiritual being, “the spirit shall return to God who gave it ;” Eccl. ii. 7 ; therefore since both are spiritual, God and the soul of man ; in this we discover a similarity and the image of the Creator.

2. In essential life. The existence of God is underived ; but man began to be. He is unoriginated, self-existent, and an immortal being, “without beginning of days, or end of years,” therefore a “living God ;” but man was created and is dependent, yet his soul is a living subsistence, life is inseparably connected and is one of its distinguishing attributes. To take life from the soul, is to reduce it into non-entity. We can form no conception of the soul without blending essential life with the very idea of its existence. The body of itself is motionless, inactive, and lifeless ; while the soul is *always* full of activity and enjoys life underived in the sense and manner that the body derives life ; and it can not die in the sense of ceasing to be, for it has

the element of life in itself as an essential feature in its very structure, consequently it is a living subsistence and immortal. God is a living being and immortal; so is the soul of man, therefore herein is the likeness of God reflected.

3. In all the faculties of the soul. Man has an understanding by which he discerns things and relations, and a judgment by which he reasons and draws conclusions, and a will by which he determines and decides on doing or leaving undone, and a moral sense acquiescing in the right and detesting whatever is wrong. We presume, that none will deny that the mind of Jehovah is possessed of wisdom, judgment, will and holiness, by which he knows, reasons, and determines righteousness and uprightness. As we find an impress of the mind of God in the mind of man, therefore his intellectual powers remind him of his great Original, and from each power of mind, distinct or combined, we may see the image of God more or less completely reflected.

4. In the tendencies, passions or inclinations of the mind. The Almighty has no communion with evil, and no inclination to sin, therefore He has no passion of mind to delight in wickedness; but every tendency of His mind is toward right, holiness and truth. Man was made in the image of God, therefore he had no bias to sin and folly; but every tendency and passion of his mind was strictly adapted to goodness and justice, right and truth. The mind was constituted to derive supreme delight in the contemplation of God and his works. Every tendency and bias of mind giving rise to affection and action were completely and wholly inclined to good by the wise design of God. Nothing but an act of the will could pervert the passions, tendencies and inclinations of the mind to evil and sin. Here then we may discern the image of God cast over the entire surface of the soul of man, in the adaptation



of the mind to whatever is lovely, good and honest in the sight of God.

All this is the natural image of God in which man was created, and which constituted him a living soul, qualified and adapted to move in conformity with the will of his Creator. Notwithstanding that God created man with this very *nature and image*, yet this crowning glory impressed on man cannot secure necessarily holiness and happiness, for holiness consists in a moral character conformed to the will, or law of the Most High, and happiness is its legitimate result. But what moral character is there in the natural image of God in which man was created? Character is made up of the course of human actions, and it is either moral or immoral as it accords or is repugnant to the will of God. A man may be a *spiritual being*, yet this fact will neither make him a good or a bad man. He may possess *essential life* in his soul, yet it gives no character. He may possess a *judgment, will, understanding* and *moral sense*, yet this fact will give no character; but their exercise will, either good or bad, depending on the manner he shall cultivate and employ the powers of mind, in doing good or evil. His bias or inclination of heart may be pure and good and will result in what heaven approves, if rightly controlled. If therefore the relation which the Lord sustains to all his rational creatures, growing out of the fact, that He created them *in his own image*, did not, and does not communicate morality and holiness, how shall this paternal relation even effect the final holiness and happiness of the human race? To suppose this, is absurd, for it would be an effect without a corresponding cause.

Now we readily acknowledge that the natural image of God in man is permanent, and that in this respect the Creator will ever sustain the same relation to man; but we do not believe that it will ever exercise any influence directly

over the characters of men, or effect, in the least, the future destiny of the human race.

As the natural image can have no influence on the future destiny of intelligent creatures, being without character, and only designed as the means to work out a character, when employed and exercised, therefore its retention can never secure, of itself, future holiness to any of the human race. This image man never lost by the fall, or by transgression. We recollect of no instance, recorded in the Bible, where it is declared, that sin has effaced the image in which man was created. Though such expressions are used in popular speaking, and may be allowable for certain reasons; yet philosophically and metaphysically it is not true. In popular teaching, the loss of the moral image of God, and human depravity is the only import of the declaration, that man has lost the image of God. But when we speak of the divine image in man in a close and metaphysical sense, we should make a clear distinction between the natural and moral image; the former in which man was created, and which he still retains, and the latter, the product of the natural image when exercised, which is effaced by sin.

The natural image is as permanent in man as his being, when he loses this, he shall cease to be, or sink into annihilation. So long as man continues capable of knowledge and free agency, he must retain this image. This is also evident from Scripture. The law declaring vengeance on the destroyer of a man's life, goes to establish this point. The criminality of the act of murder, and the inviolability of human life, depends on the crowning truth, that man was created in the image of his God. "Whosoever sheddeth man's blood, by man shall his blood be shed; for in the image of God made he him." Gen. ix. 6. This declaration was made after the fall of man, yet the sacredness of human life depends on the image of God in man, therefore

he must still retain it. "Man is the image and glory of God." 1 Cor. xi. 7. This cannot refer to any moral purity, for that man has lost; but, that man still possesses the natural image of God, which reflects the brightness and glory of God more than all other created things. "Men, which are made after the similitude of God." James iii. 9. All these passages teach that man still retains the image of God, therefore we conclude that the natural image of God is permanent in man.

This natural image of God is the foundation of his moral. There was a time antecedent to our first parents' having a moral character, when they were rational beings only. The rational part of man, the soul, the intellect, the man himself, is the foundation of all moral actions. The use of the rational in man, gives and creates character. When man obeys God, he acquires a good moral character, and reflects the holy, praiseworthy, and moral image of God. Were it not that man is a spiritual being with an understanding mind, and capable of free-agency and of choice, he could not be either a holy, or an unholy being, happy or miserable. Without voluntary action, man cannot with any more justice and propriety be called a holy or an unholy being, than the stone of the field or the clod of the valley. The will of God is the standard of holiness, and man's voluntary obedience or disobedience constitutes either his holiness or unholiness, as the case may be. Therefore we conclude that the natural image is the foundation of the moral, as a letter is formed by the type, for so soon as Adam in the garden of Paradise, had received the natural image and became a living soul, he began to live and act, forming that moral image, which constituted him righteous and holy; and so long as he lived in conformity to the will of his Maker, he retained and enjoyed a holy character; but no sooner did he disobey, than he blotted out the moral



image, destroyed his righteous character and with it his felicity. Therefore regeneration implies to be created anew in righteousness and true holiness. As sin raised its hammer and smote the moral mirror of God in man, leaving nothing but the framework, so grace must restore the beauty of holiness to the heart.

When man lost his moral image by sin, he merged into the dark abyss of corruption and woe; he became like a lonely mariner on a tempestuous sea, driven at the mercy of the infuriated storm. His actions are all supremely selfish, and maliciously opposed to God. The idol SELF controls the whole man; his judgment decides amiss, and all the intellectual powers move in a wrong direction, though they remained undestroyed by depravity. The mainspring of all this perversion lies away back of a corrupted *will*. The man lives and acts but in opposition to the law of God and to the chief end of his being, therefore he is unholy, miserable and obnoxious to divine displeasure.

Had man retained his moral image as well as his natural, he would still possess holiness and unmingled felicity, for in his primitive state, there was not a breeze to ruffle his calm and serene bosom. He could recline his head on nature's lap and no horrid dreams played fantastically before his vision—no fearful forebodings beclouded his future prospect of bliss—no angry thunders muttered in accents of sullen wrath, and darted gleaming fires across his path—no swelling flood dashed against his peaceful habitation—no rude blast nipped the evergreen of life or scattered in ruin the sweets of human existence—no surreptitious hand of injustice and disabolic wrong seized and brake the glittering crown of manhood, and rent into fragments the equal and mutual obligations of human society.

We have been precise and extended in the discussion of this subject, in consequence of its important bearing on the

question at issue. To sum up our conclusions, the matter will stand thus :

That God created all mankind in his natural image, and is the Father of all in the sense of Creator.

And that this image is the essential being of every rational intelligence, and can never be lost except by the annihilation of the soul; and as this image has no moral character, being only the foundation of the moral image, which alone possesses character; and as God must retain the relation as Father in the sense of Creator as long as the natural image endures; and as this relation can have no moral character because the natural image has none, and as it is acknowledged "to exist independent of moral character." Therefore this relation can never necessarily result in the final holiness and happiness of the human family, for the very obvious reason, that the holiness and consequent happiness of any creature consist in and are an exhibition of moral character, and therefore can never be the product of a cause, or relation void of moral character. In the act of creation God cannot be the Father of any thing in a higher sense than of all created objects, except as one creature possesses more intrinsic good than another in the position and scale of the works of nature; provided this does render the paternal relation more valuable and glorious. This we do not pretend to decide. But one thing is certain, that this relation cannot be moral in a given case, and be void of holiness in all other instances. If it were holy in the creation of man, it would be so down the scale of creation to the smallest animalculæ that float in the sunbeam. But we have shown that whatever relation God may sustain to the works of his hand from the fact of their creation, this cannot involve moral character, for that must be the result of his moral government, and in order for his creatures to secure holiness and happiness in this life or in the world to

come, they must obey and carry out the claims which God imposed upon them as their Sovereign. Therefore it is undeniable, that if God is the Father of all, because He created them in His image, then He is the Father, in the same sense, of all the other works of His hands, though he crowned man with more glory and honor, than all other created objects. The same moral character adheres to the relations He sustains to all things created, and if it results necessarily in the holiness of any creature, it will to all; if not to any, it will to none, and will have no influence on the future destiny of the human race in making them holy and happy.

#### WHO THEN CAN BE SAVED?

All who are the children of God, not by creation, but by *adoption*. In losing the moral image of God, we lost holiness, righteousness and pure felicity, and in character became aliens to God, children of disobedience and wrath. We forfeited all claim to holiness, the inheritance of heaven, the harp, the crown, and glory. In order to secure holiness and happiness, we must be created anew in righteousness and true holiness, receive the spirit of Christ, and be adopted into his family. God will then become our Father in grace, in addition to the fact that He is so by creation, which relation will secure to all believers final holiness and happiness; "for by grace are ye saved, through faith." Eph. ii. 8. "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. This is the way to become the adopted children of God, and God has no children, who shall be heirs of salvation, of holiness and happiness, but such as are adopted into his family by grace. "And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17.

In the above sense, all are not the children of God, and none are but those who are adopted. Let us quote a few more passages to sustain this position. "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." John i. 12. Here the "sons of God" are mentioned as having obtained this character, and all the privileges growing out of this relation to God as their Father, by receiving Christ in the sense of believing on his name. This is the way they became the sons of God. Now, it does not require great mental discernment, to understand, that if faith in Christ is the condition of sonship with God, then all unbelievers cannot be the children of God, and if not the children of God, then they will be disinherited of holiness and future happiness.

"But as many as are led by the Spirit of God, are the sons of God." Rom. viii. 14. Who are the sons of God according to this testimony? All those and only such as are led by the Spirit of God. As many as are not subject to the law of God, and this then cannot be while governed by a carnal heart, cannot be the sons of God by adoption, and must fail of heaven or of a title to heaven while void of the Spirit of Christ.

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. If all are the sons of God by creation, and by virtue of that relation are entitled to become finally holy and happy; then what need of the Savior entering into this world, "made of a woman, made under the law." But if God's rational creatures can only secure heaven by being "redeemed from under the law and by receiving the adoption of sons," then the entrance of Christ into the world is magnified into significant value



and shown to be of indispensable importance. And if only those who are redeemed and receive the adoption of sons, are the children of God in that sense which shall effect holiness and end in unmingled felicity, then all others are not the children of God. How many do we see who are still under the law, in condemnation and servants of sin, consequently all are not the sons of God by adoption.

“In this the children of God are manifested and the children of the devil : whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.” 1 Joh. iii. 10. If all are the children of God, who then are the children of the devil ? Are God and the devil one and the same, or do they claim the human family as common stock ? If not, then those who are the children of God, are distinct from those who are the children of the devil. If God is our Father because he created us, then God is also our Father in a different sense ; in which sense all are not the children of God, for some are the children of the devil. This latter relation, formed by grace and adoption, secures to all its subjects holiness and happiness. Righteousness which restores the moral image of God to the soul, manifests who are the sons of God. He who fails to do righteousness and to love his brother is a child of the devil. Now, how many in the world do not righteousness, but rather wickedness and folly, and instead of love, they harbor enmity in the heart ; all these cannot be the sons of God in a gospel sense, and have no claim to holiness and happiness.

“And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?” Acts xiii. 10. Elymas, the sorcerer, is called the child of the devil, because he hated righteousness, and perverted the right ways of the Lord, therefore he could not be the



child of God. Neither creation nor grace gave him that relation which secures holiness, for adoption into the family of God must be acquired by grace through faith, which he had never sought for, and which alone can entitle to the immunities of the gospel, the moral image of God and heaven.

“Ye are of your father the devil, and the lusts of your father ye will do.” Joh. viii. 44. If the Jews had the devil for their father, then they could not be the children of God, nor have any prospect, while retaining this character, of ever reaching a heaven of holiness. Yea, even the fact that they were created in the image of God, could not prevent them from becoming the apostate children of the devil, how can it then ever necessarily make the human race finally holy and happy? It must be wisdom above what is written, and there can be “no light in them.”

In this 8th chapter the Jews claimed to be the children of Abraham; Christ admitted that they were the natural descendants of Abraham, but not his spiritual seed, for if they were, they would delight to do his works. Driven from this point, they then exclaimed, “we have one Father, even God.” Christ declared that they could not be the children of God, and hate him, for he came forth from God; but by their works they manifested, that they were of their father the devil.

What we have quoted from the Bible must unequivocally, decide that all mankind are not the children of God in a gospel sense, which constitutes the only saving relation; and that Universalism must be false, which predicates the final holiness and happiness of all our race, because God is the Father of all, inasmuch as he created all in his own image. We see Christ and the Universalists in the arena of moral combat; while the latter declare all will be saved because God is the Father of all; and Christ authoritative-

ly teaches that all are not the children of God, because the Jews and many others hate him, do not the works of God, do not righteousness, and do not love their brother. We ask the reader to pass a candid judgment, which is right and worthy to be believed.

It may be said, by the advocates of Universalism, that they acknowledge all are *not yet the children* of God, but that they will finally become so, and therefore be ultimately saved and enjoy heaven. We reply, that this admission destroys all the necessary connection between the *relation*, that God is the Father of all, because he created them in his own image, and the final holiness and happiness of the human race ; for the very obvious reason, that if some are not the children of God *now*, there is no absolute necessity in the *relation* to make all the children of God, and if it fails from inadequacy or imbecility to any, it may to all ; and if it fails *now*, it may hereafter, and to all eternity.

Now, we think we have sufficiently shown the absurdity of the position, and have demolished every fortification of the argument drawn from the *paternity* of God to prove the ultimate holiness and salvation of our race. At any rate we submit the subject to the judgment of the reader.

#### WHAT WILL BECOME OF IDIOTS AND INFANTS ?

As we have shown, that in order to be entitled to holiness and its legitimate peace here or hereafter, it is requisite to believe in Christ, be saved by grace, and be adopted into the family of God ; it will be proper to indulge in some remarks relative to the ultimate state of idiots and infants, as this is considered a difficulty irreconcilable, by our opponents, with our views of the plan of salvation. We believe that all such will be saved and be clothed upon from heaven, a place suitable to the development and enlarge-

ment of the powers of mind ; and our reasons for the faith we entertain, are simply the following :

1. It is an unalterable law of God incorporated in his divine government, that accountability is only commensurate with human ability. The Most High claims nothing more than what man is competent to do ; and as idiots and infants are disqualified, by mental imbecility and necessary ignorance, to exercise repentance and faith in Christ, the unalterable conditions of the covenant of mercy, therefore God does not require them to repent and believe. Should he make this demand, it would be unjust and manifestly contravene one of the leading principles of his government. After all, how can they reach heaven ? The duty of repentance and faith as conditions of the gospel covenant, are requisite to secure grace to save from sin, and ultimately to gain glory and God ; but idiots and children have no sin, for sin is a voluntary breach of the law, and where no law is, there can be no sin, and as God has not imposed upon them his law, because their ability is not commensurate to an observance of the law ; therefore they are entitled to heaven, and there is no difficulty in the way—sin, which is the only insurmountable obstacle to God's accountable creatures, has never been committed by them.

2. The gospel covenant with its conditions is addressed to rational and accountable creatures only, and as idiots and infants belong not to this class, therefore it is not addressed to them.

3. The gospel is proclaimed to accountable beings, while in their sins and morally unfit for heaven, in order to renew and sanctify their souls for glory ; idiots and infants are free from sin and are fit for heaven, therefore the gospel is not published to them in the same sense, that it is to others. Infants are emphatically declared proper subjects for heaven by the great Teacher. “ Verily I say unto you,

except ye be converted, and become as little children, ye shall not enter into the kingdom of God." Matt. xviii. 3. Little children are fit for the kingdom of God, therefore accountable beings *must be converted and become* as children—attain this same position and relation to God, before they can be saved. Therefore we conclude that children and idiots are saved, or brought to God by Christ necessarily, in view of what he has done for the world, and in view of their relation to the kingdom of God.

The multitude of children who die in their infancy, and all idiots, together with all those who have believed in Christ in such a sense as to receive the adoption of sons, shall constitute the family of heaven, bask forever in the sunbeams of immaculate glory, and sing the new song, in every note ascribing all praise and power unto the lamb who was slain to redeem them from the earth. "God shall wipe away all tears from their eyes : and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away." Rev. xxi. 4. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death." Rev. xxi. 8. These shall drink the cup of fury, because they loved the wages of sin, worked unrighteousness, disbelieved the record God gave of his Son, trusted in the arm of flesh, filled up the measure of their iniquities, and rejected the spirit, grace, and adoption of sons. Who can behold the contrast, and not sue for mercy, and pray with the publican, "God be merciful to me a sinner?" Reader, go to Christ and comply with the holy requisition, "My son, give me thy heart."



## CHAPTER II.

### HUMAN DEPRAVITY.

*“Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee.” Psalm l. 21.*

WHEN men become profligate either in sentiment or in practice, they change the true character of Jehovah into a god of imagination suitable and corresponding with their corrupt cogitations. They either make unto themselves idols of wood or sculptured stone, and pay their homage unto them; or else the god they delight to serve has a nature like theirs, approving lewdness and wickedness. This was the case with those who lived in the days of the Psalmist. They hated instruction, and deprecated God; they gave their countenance to theft and robbery, and were accomplices of adulterers; they devoted their speech to evil and their tongue to framing deceitful things; they maligned their kindred and slandered their own mother's son; yet they imagined that all these things were consonant with the will of God. They thought that God loved whatever they delighted in. To imagine ourselves as good comparatively as God, and that He made us what we are, is invariably the down-hill road to delusion and error.

That Universalism should mangle and make awful inroads upon the scripture-sanctioned doctrine of *human depravity*, is what might be naturally expected from the broad position, that all men must necessarily be finally holy and happy. Whatever doctrines stand in bold opposition to



their idolized tenet, must either be tortured and wrested from their true import, or else be entirely exploded. Therefore the Bible-taught doctrine of human depravity has not escaped the pruning knife of those innovators, for they teach the world openly, that innate depravity is a figment of scholastic divines and not of the Bible. Universalists believe—

*That all men are born as free from depravity now, as Adam was when he came from the hands of his Creator.*

Mr. Ballou, the father of Universalism as it now is, treats the account of the garden of Eden, man's temptation and subsequent fall, as so perfectly fabulous or figurative as of little or no consequence. And as there is no direct evidence, except the Bible, that there was a *literal* garden, a *literal* tree of life, and a *literal* tree of knowledge of good and evil, he repudiates the common exposition of this scripture altogether. His language is—"Should it be said, that this garden was a literal garden, that the tree of life was a literal tree, and that the tree of the knowledge of good and evil was also literal; I should be glad to be informed, what evidence can be adduced in support of such an idea." In this summary manner, this sapient expounder of God's word explodes the commonly received notions of Paradise and the scenes that transpired in it.

Another preacher of Universalism, rejects the literal garden of Paradise, and the tree of life, &c., because there is no proof of its present existence, or even the place where it once should have been. Therefore, he says, the garden is humanity; the tree of life is the good principle in man; the tree of the knowledge of good and evil is the evil principle in man; the sword to guard the tree of life is the law of God. This is profound wisdom, and doubtless, God must pour out his Spirit on such without measure! Here we have the doctrine; a denial of native depravity, and

that man is just what God made him. Man has a good principle and an evil principle abiding in him, which are symbolized by the trees of the garden, the one of life, and the other of the knowledge of good and evil; but the sword of the angel guarded the tree of life to *prevent man* from eating of its fruit, lest he should eat and live forever: was man therefore kept by the law of God from having any access to the good principle dwelling in his humanity? This must be the case, if this modern innovator is a correct expounder of the oracles of God. What consummate folly; the height of absurdity!

Mr. Ballou remarks, that "these conflicting laws of flesh and spirit have always existed in man from his first formation, and so long as they continue to exert their powers in opposition to each other, so long will sin remain, and continue to produce condemnation." Query: For aught we know they will be in opposition forever, if good and evil are changeless realities, will therefore condemnation and misery not continue forever?

"In our opinion," says the "Universalist Expositor," "every man, from the first to the last, comes into the world under moral circumstances precisely the same. We are ushered into being in the state of perfect innocency, with no guilt, or vice whatsoever; and from all that we can learn, this was the condition of the parents of our race, when they came from the forming hand of their Creator."

O. A. Skinner says, "We have the same natural and moral constitution which he had; [Adam] *and consequently, the common opinion about the fall is altogether imaginary.*" "Adam had the same appetites and passions, the *same propensities to sin*, that his posterity have." According to this all are born alike, as pure now as Adam was when he came from the hands of his God—Adam was created with the same propensities to sin, that the children

of men now have. The representations of the New Testament, of the old man to be crucified, and the corrupt members to be mortified are false. The immutable law of nature that like begets like, is unsound, unless it can be shown, that the Holy God is as depraved as man. Is this sound theology or infidelity?

The same writer says, "We believe, that man is by nature, i. e. as he is born into the world, equally free from sin and destitute of holiness, no more inclined to vice than to virtue, and *equally capable*, in the ordinary use of his faculties, and the common assistance afforded him *of either*." What a strange position man holds in the moral government of God, as much inclined to vice as to virtue, and perfectly destitute of either, and is just as able to choose and practise virtue as vice. Though the latter language is contradictory of what the same writer had said before, when he declared that men were born with *propensities to sin*, for men cannot have propensities equally strong to two objects diametrically opposed to each other in character; yet it clearly defines the position of Universalism on hereditary depravity.

Mr. LeFevre says of man, that his "moral character is the result of education, and is not an innate principle. When he comes into the world, his mind is *unsullied as a sheet of white paper*, without a single impression as to what is good, or what is evil, and consequently capable of receiving good impressions, or of being stained with blots." This was also the language of Abner Kneeland, before he avowed himself the champion of arrant atheism; and it is the echo of all this sort of teachers, so far as the knowledge of the writer extends. They all tread in the footsteps of their illustrious predecessors—they follow in the wake of their breathing and thinking organs, Hosea Ballou, Balfour & Co.

We ask every intelligent inquirer after truth, whether the position, that mankind are born as pure as Adam was when created, accords with the practical facts in the case as afforded by the life and character of the children of men? Are children as much inclined to virtue as to vice, to holiness as to sin? How comes it to pass, that all go astray; there is none that doeth good, no not one? If one half do not grow up in virtue and holiness, at least a small portion of mankind might reasonably be expected to do so; yet the Bible and matters of fact teach, that all are inclined to evil and practise vice naturally. If all are born as free from moral pollution as Adam was when formed in the image of God, then Adam's sin transmitted no influence to his posterity; or else his sin gave no different shade to his character, his character was the same before as after his transgression; or else the Scriptures are false, which assert that Adam begat sons and daughters in his own image. The above position, designed to destroy the doctrine of human depravity, is therefore repugnant to common sense and the Bible. We have been the more explicit and prolix in quoting the language of some of the Universalist fraternity to sustain their position, that our readers may discover that our arguments to confute this tenet meet the case in showing that modern Universalism is at war with the Bible and Reason. How can we attack the citadel of error, and demolish it, unless we understand the materials, and its construction? To go to war, you should know the policy of the camp, and the strong fortifications of the enemy.

Universalism denies the doctrine of human depravity, and teaches that all men are as free from sin and pollution naturally *as a piece of white paper is free from stains and blots*. But what say Reason and the Bible relative to this doctrine,

*That mankind are not born as pure as Adam was when created.*



The first man was made in the image of God, and God pronounced him, together with all things he had made, very good. If made in his image there could be no more bias to sin, comparatively speaking, than there was in God; but all his propensities and inclinations were strongly attached to virtue and holiness. How then did sin come into the world? Paul answers, Rom. v. 12. "As by *one man* sin entered into the world and death by sin." v. 18. "Therefore, as by the offense of one, judgment came upon all men to condemnation." v. 19. "For as by one man's disobedience many were made sinners." If the state of man when born is not different from what it was when man was created, then we do not know nor understand the import of the above scriptures. They most evidently teach that the sin and disobedience of one man, viz. Adam, exercised a mighty and controlling influence over his posterity.

How are children born? With what nature, and how inclined? What says inspiration? Isa. xlviii. 8. "For I know, that thou wouldest deal very treacherously, and wast called a transgressor from the womb." Hosea v. 7. "They have dealt treacherously against the Lord: for they have begotten strange children." Ps. lviii. 3. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Ps. li. 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Eph. ii. 3. "And were by nature the children of wrath, even as others." Now if all this language is proper to teach, that all men are born as pure as a sheet of *white paper*, without any blot, then we cannot conceive what language would declare adequately innate depravity. We shall not enter very critically into the examination of the above passages, in order to reconcile them with the doctrine, that hereditary depravity is uncondemning and is not literally sin, for sin is a voluntary transgression of the law, be-



cause it will answer our purpose fully, to show that they describe a state at variance with the state in which Adam was created. In consequence of the first transgression, Adam's posterity are born with a nature and bias of mind that preponderates on the side of sin, and will lead all invariably astray, as soon as actions are put forth with a knowledge of good and evil, and power to discriminate between the two. If this is not the obvious import of the above passages, then it will be very difficult to determine what it is. At any rate they teach a different doctrine than Universalism declares to be the natural state of man when born.

In order to investigate more fully the doctrine of human depravity, we shall be more particular to show, *wherein it consists*. There is a vast difference between *hereditary* and *acquired depravity*. The one is the state in which all the children of men are born ; but the latter designates the corruption of human nature acquired by actual and voluntary sin. While the former is an involuntary and guiltless state ; the latter is voluntary and condemning in its nature. The prophet Ezekiel has declared, that the proverb should no more be used, that the fathers have eaten sour grapes and the children's teeth are set on edge—that children should not bear the iniquities of their fathers ; but the soul that sinneth, it shall die.

We would make a few remarks, at first, negatively. Human depravity has not destroyed the moral powers of man, for then his natural image would be annihilated, and he would cease to be man ; and if anything, he would rather be some other organized creature. So indefinite have been the conceptions of men on this subject, that they have imagined all the mental powers of man destroyed by human depravity, and that when he is regenerated, the Lord bestows upon him new powers of intellect ; but, in reality,

man possesses the same powers now that he did prior to the fall ; and that he ever will possess, as necessary to retain his personal identity.

Human depravity has not destroyed the affections of the soul, any more than regeneration confers new affections. Man has the same affections now that he ever had. By affection, we mean, a taste, appetite, or inclination of mind. If man had lost his affection by the fall, he would be unable to love and find pleasure in any object whatever. Depravity effected merely a degradation of the affections, and perversion of them from God upon forbidden objects, and in regeneration, our affections are placed supremely on God.

It has not destroyed the immortality of the soul, for *life* and *immortality* are inherent in the soul of man. Whether a person leaves this world wicked or pious, he will have an immortal existence, though it will either be of life or spiritual death.

#### IN WHAT DOES INNATE DEPRAVITY THEN CONSIST?

By it we understand, *that there is in the natural man such an undue inclination of the will to sin and folly, as to subject all the intellectual and moral powers and affections of the soul, to the complete control of selfishness.* Instead of doing all to the glory of God, the claims of selfishness are heeded and complied with. The balance of the mental and moral powers of the soul is in favor of sin and unrighteousness, instead of preferring God, truth and holiness. Inordinate self-love and selfish motives now control the will, and the actions put forth under this influence forbid supreme love to God, and the motive to glorify him—sacrificing the service of God and devoting all supremely to the idol—SELF. This state of mind proves that depravity has destroyed the balance of the moral and intellectual faculties of the soul, and that the better part of man is en-

slaved by carnal desires and inclinations. Human selfishness has usurped and ascended the throne and swayed the sceptre belonging to God. This state of mind, resulting in this perversion of character, is inherent in human nature when born, and for this reason, when the children of men begin to act morally, their actions are in foul rebellion against God, truth, justice and holiness. This view also accords with Scripture.

The Bible holds forth the idea, that depravity consists in esteeming *self* as the object of supreme complacency—that the will is inclined to *self* more than to God, and if that inclination or bias of mind remains unrestrained, it will inevitably lead into idolatry, or inordinate self-love. As the suggestions of this perverted mind are complied with, man will be led farther, progressively, from God. This great truth is exemplified in the character of the Heathen. Rom. i. 25. “Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator.” This history of the depravity of the Heathen is very instructive. Because they changed the glory of the incorruptible God into an image like unto corruptible man, therefore God gave them over to uncleanness through the lusts of their own hearts. In Ps. xii. 4, it is declared that the wicked throw off the control of God, and claim an entire right to themselves—their depravity is displayed in arrogancy and usurpation. They say, “with our tongue will we prevail; our lips are our own: who is Lord over us?” The Savior said in Joh. v. 44, “How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?” Read also the graphic description of the nature of human depravity, as given by Paul, and then soberly and candidly ask the question whether Adam had the same *propensities to sin when created*, that these wicked people have? 2 Tim. iii. 2—5. “For men shall

be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God ; having a form of godliness, but denying the power thereof." Now, if a holy and wise God can create human beings with such propensities to evil, then our conceptions of the divine character are lost in wonder and amazement. Our souls are stupified with horror. One thing is certain, as the Savior has also taught, that all sin has its seat in a depraved and selfish heart—out of the heart proceed pride, cruelty, revenge, contention, covetousness, envy, obstinacy, hatred of God and man, &c.

Selfishness controls the will, the potent agent of all responsible actions, and all the moral inclinations of the soul. Depravity warps and sways the mind. It does not consist in the powers themselves, the essential properties of the soul ; but in the *use* and *government* of those powers. Were the powers and attributes of the soul, received in creation, sinful and depravity themselves, then the essential nature of man must be destroyed, in order to get rid of sin. The same faculties and powers being employed for righteous purposes, and according to divine instruction, is well pleasing to God ; but if for unlawful ends and in transgression of the will of our Creator, then it is displeasing. This is taught in 1 Cor. vi. 13—20. Thus, not the powers of man, whether physical, or mental, or moral, are depravity ; but another extraneous principle controlling and using those powers and inclinations by usurpation. This ruling principle is identical with selfishness.

Depravity influences the power of judgment, so as to call right, wrong ; and wrong, right ; to prefer earth to heaven ; to seek happiness in the vanities of the world, and not in



holiness of heart and life. Isaiah v. 20, 21. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"

Depravity controls the affections of the soul. Instead of loving God supremely, the affections are exercised on creature-comforts, and the sordid affairs of life. In regeneration the affections must be transferred to God, and when the judgment becomes renovated, old things will pass away and all things will become new. The affections are placed on religion, holiness and God; while formerly the influences of depravity had the ascendancy and controlled the affections toward sin and sinful objects, and hatred toward God and holiness. Therefore the converted man can exclaim with Paul, the things I once loved, I now hate, and the things I once hated, I now love. Thus, man has warring elements within, each kind striving for the mastery; while religion subdues the heart to God, and moves the affections and powers of soul with delightful emotions; depravity subdues every thing noble in man to the dominion of selfishness and feeds the soul with shadows.

What is the result of native depravity? It may be wisely and clearly inferred from the remarks we have made, and from matter of fact evidence to every father, and close observer of things, that inherited depravity has poised the mind in favor of sin to that degree as will inevitably lead to the commission of criminal actions, unless restrained by the grace of God. We see that all do go astray when following the inclinations of mind; but a person is not judicially punished for this depravity. The reason is evident, because the entailment of native depravity is unavoidable—our agency in the matter was not consulted. No state or condition of man can be criminal, unless his agency was



enlisted with the concurrence of the will. Since this was not the case in any of our race, because they were born depraved, therefore the Lord will not punish any for it—this alone is reconcilable with his justice and goodness. To punish the innocent with the guilty would be gross and flagrant in the sight of common justice in civil courts ; no less so in the government of God. True, children suffer much in consequence of inheriting a depraved nature ; yet these are not to be looked upon as punishments, but as legitimate sequences—as natural results of such a state of things.

It is admitted on all hands, that an adequate cause will produce an effect partaking of the same character and nature.

God is holy, just and good, free from sin and moral pollution, without any bias or propensity to wickedness, and He was the sole Creator of man—He was the cause, and man the effect.

Therefore He created man in his own image, that the only rational creature might have a character as pure in kind as his own, as free from sin, or any bias thereunto.

Again : We discover that men have a propensity to sin, as prone to evil as the sparks are to fly upwards, and that they are supremely selfish, and act counter to the will of God as soon as they begin to form moral character.

But when they were created they were inclined to good like God, and could have no more fellowship with sin than light has with darkness, or Christ with Belial.

Therefore man is not now what he was before the fall ; his nature has been perverted and become depraved.

Universalism not only asserts that all men are born as clear of blots as *a piece of white paper*, and as pure as Adam was when created, (which position we have amply proven to be false ;) but also—

*That all sin is confined in its incipency and progress and end to the animal nature of man ; and not to the soul.*

The soul is free from any criminal participation in sin—sin has not its origin in the mind—but the animal nature is wholly in the fault, and the source of all natural and moral evil. That this is the view of Universalists, we shall prove from their own writings. Mr. Ballou, the alpha and omega of Universalism, in his “Treatise on the Atonement,” asserts in reference to the “origin of natural evil,” that “this is unquestionably the *result of physical organization and constitution of animal nature.*” Again he says, “that natural evil owes its origin to the *original constitution of our animal nature, and that moral evil or sin owes its origin to natural evil.*” All natural evil, according to the wisdom of Ballou, results from the original constitution of man. Pain, sickness and death are natural evils and have their origin in the physical organization and constitution of animal nature; and as God has made this physical organization, he created the natural evil in man, and adapted *natural evil* as the sole origin of all *moral evil or sin in the world.* He says again, “From our natural constitution, composed of our bodily elements, we are led to act in obedience to carnal appetites, which justifies the conclusion, *that sin is the work of the flesh.*” Thus sin is confined to the flesh, the soul is pure and unblotted. Is this the teaching of God?

The following language, though daring and startling, is nevertheless a clear expression of the views of Universalists on this part of their creed, and a farther confirmation that we have declared their views correctly. Mr. Austin remarks, that, “sin does not, and cannot originate in, or proceed from the mind, spirit, or soul—that portion of our nature which is from above, and which constitutes the image of God.” “The inquiry is, *do the powers of the human mind sin?* do they prompt to known and willful wrong-doing? How can they do so?” “This would seem

to be as *impossible*, as for the sun to send down floods of darkness intermingled with its light." He transcends all this in the following language, "May I not with propriety proceed another step, and assert, not only that sin does not proceed from the mind, but that *the mind or soul*, so far as it is enlightened, never *consents to wickedness*? When uninstructed in regard to the nature and influences of a certain action, the mind, of course, is not competent to decide upon its character, or determine whether it is right or wrong. Its assent to sin, under such circumstances, is unintentional and *guiltless*. But when the mind is clearly instructed in the principles of morality,—when it is fully prepared to decide whether a deed is proper or sinful, does it then ever give consent to the sinful?" "NEVER." "Although, in these circumstances, the mind is in bondage to the propensities, and its higher promptings are lost sight of, in the whirl of unbridled appetites, still *it participates not in their wickedness, but retains the integrity of its purer nature*." Does all this sound like the preaching of Jesus Christ, the apostles and the faithful ministers of the gospel who have been successful in winning souls to God? What candid, intelligent man, who is imbued with the spirit of his Saviour, can reply in the affirmative? Reader, peruse the above quotations again, and then decide.

From the quotations made we shall learn the following doctrines :

1. That all natural evil is the result of the organization and original constitution of animal nature.
2. And that all moral evil or sin owes its origin to natural evil and is therefore wholly the work of the flesh.
3. That the mind can not sin, nor prompt to known or willful wrong-doing; this is as impossible as it is for the sun to send down floods of darkness intermingled with its light.

4. That the soul never consents to wickedness when enlightened sufficiently so as to discern the character of an action to be sinful.

5. That the soul retains the integrity of its purer nature throughout its bondage to the unbridled appetites and propensities of our animal nature.

It may be requisite to offer a few remarks on each particular topic as presented above, so that their glaring contrariety to reason and Scripture may be the more manifest.

1. We think the point incontestable, that man is a compound being, consisting of soul or mind, and physical nature, and that God is the Creator of both. But that all *natural evil* is the result and owes its origin to the organization and original constitution of our physical nature, we do not believe, for the single reason, that it conflicts with the word of God. Milton could say relative to the disobedience of our first parents—

\*   \*   \*   \*   \*   “ Whose mortal taste  
Brought death into the world, and all our woe.”

Whatever disturbs and destroys the perfection of our physical nature, is *natural evil*; such as blindness, deafness, lameness, diseases and death. The question is, did God incorporate all these afflictions and evils with our physical nature? If so, then God is the author of all these things, and they are not the result of disobedience and sin. Did God create us mortal and sow the seeds of death in our animal nature? How does this accord with the loud declamation of Universalists, that God's nature is so benign and merciful that he can not punish his creatures with pain, affliction and woe, when they declare that God is the sole author of all the temporal sufferings, woe, and death, the human race are liable to? Judge ye as wise men. Does the Bible teach that God created the human family with



mortal and pain-saturated bodies? Nay, verily, "Sin entered into the world, and *death by sin*; so death passed upon all men, for that all have sinned." Rom. 5. 12. Here we are told in unequivocal language, that sin entered into the world, and was the forerunner and cause of death, and that sin entered into the world by man. This passage can never be so explained, as to convey the idea, that God implanted death in the original constitution of man; but it will ever bear testimony that sin is the cause of death, and had sin never entered into the world, man's corporeal nature would never have felt mortality and corruption. Again, we read in I Cor. 15. 21, "For since by man came death, by man came also the resurrection of the dead." Now if death be a result of the physical organization and original constitution of our animal nature, with what propriety and truthfulness could Paul, or the inspiration of God declare, that death came by man? Was man his own creator? did he form his original constitution? If not, then, either this position is false, or else the Bible is a tissue of falsehood. We say, let God and his word be true, though we should be compelled to acknowledge every man a liar. The Bible is our guide.

What peculiar object could the Almighty have had in view, in constituting our animal nature so as to render *natural evil* an essential part? Is it a blessing to man, or glorifying God? We presume, that it is not serviceable to either. And how could a holy God create man, with an element in his nature, deadly and hostile to the perfection of his physical nature, and the prolific fountain of all ills and evils of our mundane existence? It would be like a good tree yielding bad fruit, or a good fountain sending forth bitter waters. This is impossible, and repugnant to every lofty and consistent conception, we entertain of the Divine Being, therefore reason declares the position false.



2. We cannot perceive any more soundness in the position, that all *moral evil or sin* has its origin, and springs from *natural evil*, than in the former. Instead of sin owing its origin to natural evil, we look upon natural evil as the legitimate fruit of human depravity and sin. Had it not been for primeval sin in Eden, and the consequent human depravity of mankind, woe, sighing, sickness, pain and death, would never have been experienced. Eden's bloom and unmingled felicity would have been the portion of all created intelligences. Paul declares on Divine authority, that natural evil flows from sin. "So death passed upon all men, for that all have sinned." Rom. 5. 12. Is this not plain and decisive, that all men became mortal, or obnoxious to death, because all have sinned? What right have we then to teach otherwise, and say that sin has its origin in natural evil? Such perverters of truth, says Christ, shall be called least in the kingdom of heaven. Does Christ publish to the world, that all moral evil or sin is the work of the flesh, or that it proceeds from the heart, the moral and intellectual part of man? His language is, "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." Mark 7. 21—23. Are all these the works of the physical organization and the constitution of the animal nature? What part of the flesh has the power of "evil thinking?" Who has ever heard that God has ever placed in man an element capable of thinking besides the spiritual mind? Yet evil thoughts are sinful and condemned of God, therefore this sin is not the work of the flesh. Does the sin of murder rest on the physical constitution of man, or on the fatal weapon of his hand, or on the soul, the seat of love, hatred and the passions? The Saviour replies, out

of the heart proceed murders. The moral evils, or sins of theft, covetousness, blasphemy, and pride are all the works of the heart; the flesh, or all the physical powers only perform actions as they are controlled by the energies of the mind, therefore the mind is responsible and blame-worthy for wrong-doing.

We are sensible, that the Bible sometimes denominates such criminal acts the works of the flesh; yet no wise interpreters of the oracles of God will consider the term flesh as meaning the body merely, but as referring to corrupt human nature, or the controlling power of selfishness. Look at Gal. 5. 19, &c. where you will discover that many of the vices there enumerated are the passions of the mind. Such as, "wrath," "strife," "heresies," "envyings," "hatred." That the corrupt propensities and carnal appetites of our nature exercise a controlling influence over our soul, is evident, for man in his corrupt state is "sold under sin" and is in bondage to wickedness. When tempted and drawn aside by our corrupt nature, with the voluntary consent of the mind, sin is committed by the mind. We shall find that the Bible speaks of a carnal or fleshly mind, and of individuals as carnal; does it therefore mean that the mind is a fleshly substance, and that persons are composed wholly of a corporeal body, without a spirit? Or must we understand, that men's minds are controlled by their corrupt nature, and wicked passions, that the powers of the mind are enslaved and governed by selfishness, and not by the spirit and truth of God? Undoubtedly the latter is the prominent idea of all the passages of the Scriptures referring to this subject. From this examination, we infer that all sin has its origin in the will of man, when performing, or consenting to the performance of wrong actions, and that all natural evil at first originated in the sin of Paradise, and now in the universal depravity of human nature.

3. Neither can we believe that the position is tenable, that the mind *can not* sin, or prompt to known and willful wrong-doing. We should rather plead, that without the mind no sin could be committed, any more than by the stone of the field, the clod of the valley, or the tree of the forest. Is it not undeniably true, that the will, the power of voluntary choice is the prime reason of human actions being praiseworthy or blameworthy? Without this, man could no more be a virtuous, or a vicious being than the slumbering rock. Abstract the mind, or soul from the body, will the corporeal organization perform any actions, either virtuous or sinful? To talk of sin as performed by the body independent of the mind, is to be guilty of double-distilled stupidity, and downright nonsense. What is moral evil or sin? It is the disagreement of the actions and life of a moral being with the revealed laws of the Deity. The Bible says, it is the transgression of the law. Then the law of God determines what is right, or wrong; and sin consists in actions which violate the will of Jehovah. Can all this be done without the agency of the mind? The reply is obvious, and decisively negative. Universalism declares, that the mind or soul can no more sin than the sun can send down floods of darkness intermingled with its light. There is so much dogmatism in this assertion as to outrage all reason and Scripture—it falls with its own absurdity.

The Prophet Ezekiel says, 18. 4. “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; *the soul that sinneth it shall die.*” Here we are favored with direct Scripture testimony, that the soul not only *can sin*, but *does sin*. Which shall we believe, Universalism, or reason and the Bible? We need not pause for a reply from the candid and honest-hearted.

Equally false is the following declaration—

4. That the soul never *consents to wickedness* when sufficiently enlightened to discover the character of a certain action to be immoral and wicked.

In juxta-position stands the assertion, that the soul is *guiltless*, though it consents to a wrong action, when it is not sufficiently enlightened to discern the immorality of the action. Moral ethics teach, that the *privilege* of knowing what is right or wrong, is all that is necessary to constitute moral obligation. Willful ignorance is as guilty as willful sin. Paul affords an illustration of this principle. He did wrong things against the cause of Christ, and the votaries of His cause, and instead of being screened by his ignorance, it only afforded easier access to the mercy of God.

His language is, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." I Tim. 1. 13. The Saviour prayed, "Father, forgive them, for they know not what they do." Luke 23. 34. These wicked people had the privilege of understanding the claims of the Messiah and that they were fulfilling the Scriptures; but they were inconsiderate, heedless and profligate in their conduct, therefore they slew Christ with *wicked hands*—the prayer of forgiveness presupposes this.

But how preposterous, absurd and wicked is the declaration, that the soul never consents to sin when enlightened to discover its heinous character—Does the soul of the high-way robber consent to the act of plunder? Without a concurrence of the will he could not carry out the infernal suggestion of his mind—so teaches mental philosophy. Well, does the high-way robber not know, that his course of midnight depredations is infamous and wicked? Stern incredulity, we should conclude, would even answer affirmatively. Does the will of the murderer not acquiesce, while



employing the deadly weapon in the destruction of the life of his fellow, and does he not know, that the act is inhibited by the natural and moral laws of God? Who can doubt this; yet must we credit the reckless assertion that the soul never consents to willful and known wrong-doing? Does not the libertine choose the infamous career of blasting the reputation and fair character of his innocent and cajoled victim? Does not the perjurer pollute his soul with damning guilt while forfeiting his veracity in attesting to willful and downright falsehood? Does not the pirate stain his soul while reveling amid plunder and death on the high-seas? Look at the numberless atrocities committed and delighted in by multitudes of the human race, possessing intelligence and judgment, and then attempt to reconcile, if you can, all these monstrosities with the daring assertion, that the soul never consents to sin. You might as well endeavor to effect a chemical affinity between gun-power and the igniting spark of the flint. The very stones would cry out in reprobation of such crude and demoralizing sentiments, if no remonstrance were uttered by rational intelligences. The heavens would clothe themselves with blackness, and the living orbs of light would veil their faces with sackcloth, if God could extort no denial of such ridiculous principles from living man. Need we add another word to expose this sentiment to the everlasting contempt of every inquirer after truth; or to arrest that person's attention and future scorn, who may have already half believed in the creed of Universalism? We trust not.

5. Again; it is said, that the soul retains the integrity of its purer nature, though it may be in bondage to the carnal appetites of the animal nature.

This proposition is founded upon the antecedent absurdity, that the soul never consents to wrong-doing and is therefore guiltless and pure as Eden's bloom. Is it not



almost incredible that any reflecting man, can even by a reckless effort, lose sight of the present condition of human nature to that degree, and so far transcend the teaching of the Bible, as to declare that the soul remains as pure as ever, though in bondage to unbridled passions? Yet this is fact, and will baffle argument however logical and nice; but that men can believe it while under the influence of truth, we hesitate to confirm. Does the Bible unequivocally teach this doctrine, or demolish it with its truth-inspiring breath? We have read the writings of the Apostle Peter, and there we find a different doctrine. He says, "Seeing you have *purified your souls* in obeying the truth through the spirit unto unfeigned love of the brethren." 1 Peter 1. 22. If the souls of men are purified by obeying the truth, then we should conclude, that they had become impure and unholy by disobeying the truth. If they had not been impure at first, they could not be purified. This passage therefore wages war with the above reckless position, that the soul never becomes polluted and guilty while enslaved by unbridled passions.

Paul declares, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv. 2. Is the conscience a part of the soul? Can it remain pure and unstained by sin when it has become seared with a hot iron, by speaking lies in hypocrisy? The only reply that can be given strikes in the face of the position we are controverting. Again the same writer says, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their *mind and conscience is defiled*." Titus 1. 15. How decisive this language, it needs no comment, to show its relevancy and adequacy to subvert the above anti-scriptural assertion.

The understanding of the wicked is darkened, their passions are bent on cruelty by malice, and their affections

prefer the creature to the Creator, their mind and conscience defiled and seared; yet says the Universalist, the soul of man retains the integrity of its purer nature, and does not participate in the wickedness of his sinful career, though its promptings are lost sight of in the whirl of unbridled appetites. We take the teaching of God for our guide and protest against the incoherent croakings of error.

After making this tremendous and down-hill progress in error, it would not seem strange to find, that Universalists declare, that either there is no sin in the world, strictly speaking; or else that—

*God is the author of sin.*

We need not be very lengthy either in our quotations, or remarks on this subject, to prove that the position is argued by Universalists as correct and sound; nor need we add many arguments to show the groundlessness and utter futility of such a position—Who can believe that sin is *sin* or *wrong-doing*, while it is said to be agreeable to the will of God, as well as, that he is the first cause of sin.

Mr. Ballou anticipates the objection that the orthodox would promptly urge against the correctness of his reasoning, therefore he says, “Perhaps the reader, by this time, is ready to say, according to this reasoning, ‘there can be no such thing as *real evil* in the universe.’ If by ‘*real evil*’ be meant something that ought not to be, in respect to all the consequences which attend it, *I cannot admit of its existence.*” In plain language, if sin be something which is *wrong* in all respects and in every feature, from beginning to end, in its influence present and remote, then there is nothing like “*real evil*,” or sin in the universe. Yet such is the nature of sin; otherwise circumstances may have the magic influence of changing the character of a positive wrong, and that which is wrong at one time may be right at another time. Thus wrong may become right,

and why may not right become wrong under certain circumstances? Any position of this kind must be grossly absurd, for an action which is contrary to the will of God must *always necessarily be wrong*—its character is as unchangeable as the will of God is immutable; and the only influence which circumstances can exert is to screen the wrong-doer from guilt. For instance—An insane man may commit suicide, though the action can never be right, but be always wrong, for it is opposed to the will of God, yet he is not criminated with the action, for the reason, that he was laboring under the influence of insanity. So a right action may lose its virtue, when performed by a compulsory influence—No one is praised for activities, when he is not under the government of right motives, and a voluntary choice.

Mr. Ballou most clearly declares that God is the author of sin in the most significant sense. He supposes the objector to declare, that, according to his reasoning, God is the author of sin, to which he replies, “that God may be the innocent and holy cause of that which, in a limited sense, is sin.” How can the Lord produce *sin* in any sense, and still be innocent? Can his will conflict with his will and still be holy? Strange! Again; he says, “If it should be granted, that sin will finally terminate for good, in the moral system, it will then be necessary to admit that *God is its first cause.*” “If God produced an agency, and that agency produced sin, it argues that God is the first cause.” Here we have plain language, that God is the author of sin in its primary sense, inasmuch as he created a being, who committed sin against God. This argument rests on the presumption, that the Lord created man as corrupt as he now is, and that he is controlled by this corrupt nature as absolutely as by *fate*.

What discordant notes are uttered by this class of Bible

expositors ! The one declares with emphasis, that man was created in moral character *as clean as a piece of white paper*, and that the soul never becomes an accomplice in guilt ; while another declares that God created man with a corrupt physical organization, adapted to be the prolific source of all the moral evil in the universe, and that God is the primary cause of sin. Above all this, that sin is introduced into the universe as means for an end, and that it “ will finally terminate in good ; ” so that more good will be the result of the existence of sin in the world, than could have been produced without it. If so, then the more moral evil, the greater good will be realized. Let us therefore sin, that good may abound. Upon such profligate teaching the Apostle Paul pronounces an unqualified condemnation.

Now if God be the author of sin in a primary sense, and the animal nature of man only as controlled by God for the necessary production of moral evil ; and moral evil introduced into the world to consummate a greater good, then what turpitude can there be attached to sin and what desert of punishment ? Can God consistently, either in this life or in the life to come, punish man for his corrupt animal constitution, or for its legitimate fruit, when they assert that he is the author of both ? We should suppose not. To us it appears evident, that either *sin is no sin* and *that man is no free agent* ; or else that God is not the author of sin. For sin is a voluntary action in defiance of the will of God, and as God can never act against his will, and since it is self-evident that sin does exist ; therefore God can not be the author of sin, and man must be a free agent, and the sole producer of moral evil.

There is one passage of Scripture introduced to support the position that God is the author of moral evil, or sin. It may be found recorded in Is. xlv. 7. “ I form the light and create darkness ; I make peace and create evil. I the



Lord do all these things.” In order to show that this passage has been grossly wrested from its proper and original import may be of considerable importance in this connection, since so much stress is laid upon this passage to prove, that God is the author of sin. Some of the expressions are evidently figurative, and in this mode they are frequently used in the Bible. The term “light” signifies prosperity, and “darkness” adversity and public calamity. A few passages will prove this. Job, xviii. 5. “Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.” Ps. xxxvi. 9. “For with thee is the fountain of life : in thy light shall we see light.” Ps. xcvi. 11. “Light is sown for the righteous, and gladness for the upright in heart.” Ps. cxii. 4. “Unto the upright there ariseth light in the darkness.” See also Prov. iv. 18. and Is. cviii. 8.

— 2 Sam. xxii. 29. “For thou art my lamp, O Lord ; and the Lord will lighten my darkness.” This was the language of David when overwhelmed with sore affliction—For the *darkness* of adversity the Lord will send the *light* of favor and prosperity.

The common use of these expressions accords with the conceptions of the people in that age of the world. The people, especially the heathen nations, imagined that the government of the world was intrusted to the hands of two deities, the one, the source of all blessings and prosperity, and represented by the element of light ; and the other, the origin of all evil, suffering and public calamity, represented by darkness. Under this delusion, the Persian king was laboring, (in reference to whom the first part of this chapter (Is. xlv.) treats ; therefore he imagined that the prosperity of his reign was afforded by the god of light ; and that all adversity proceeded from the god of darkness. The Lord here wishes to teach Cyrus that there existed but one eternal and true God, who was the Creator and Preserver and



Governor of the universe—that he was the Author of prosperity and adversity, and that he raised up one kingdom and demolished another—he gave light, and darkness. In order to explode the religious system of the heathen Magians relative to the character of the Governor of the universe, and teach Cyrus the character of the true God, the spirit of God made use of such language as used in the passage under consideration.

“And create evil.” Before the Lord is charged as being the author of sin, and this passage is lugged in to sustain the correctness of the charge, it should first be proved, that the term “evil” in this place means sin. To us it appears, that it implies nothing more than public calamity. In this sense, it is used in the Scriptures. Job. xxx. 26. “When I looked for good, then *evil* came unto me; and when I waited for *light*, then came *darkness*.” Matt. vi. 34. “Sufficient unto the day is the *evil* thereof.” Rom. xii. 17. “Recompense to no man *evil* for *evil*.” Prov. xv. 15. “All the days of the afflicted are *evil*.” Let the Bible be its own expositor, and it will guide us into the broad day of truth; it will give a consistent view of the character of God, the doctrines of the Bible, and the moral government of the world.

If we have given a consistent interpretation of the passage, then it affords not even the shadow of an argument to show that God is the author of sin. That we have given the true import of the passage, no unsophisticated person will attempt to deny.

#### TOTAL DEPRAVITY DENIED.

Embracing views such as we have been rebutting, there is nothing strange that Universalists should unqualifiedly reject the doctrine of total depravity as understood by orthodox theologians. The language of Ballou on this subject

is as follows: "The opinions of our doctors, that the very nature of man is so depraved that there is nothing morally good in it, and that it is totally averse to the nature of God, is doubtless erroneous." Mr. D. Skinner of Utica, says, "that the doctrine [of total depravity], being opposed to reason and common observation, is false and untenable." S. R. Smith, of Albany, declares, "that the doctrine of the total moral depravity of mankind is neither agreeable to reason and experience, nor taught in the Bible."

The testimony of these three men of public notoriety among Universalists, and who hold the position of oracles in that denomination, is sufficient to define the position of Universalism on this subject. "*It is doubtless erroneous*"—"it is *false and untenable*"—"it is in conflict with reason, experience, and the Bible," are expressions sufficiently explicit, to prove the doctrine is unqualifiedly rejected by them.

Take the Savior's rule, which reads, "he that is not for me, is against me," and then closely scrutinize the deportment of the profligate, and those who have no fear of God before their eyes, how much do they perform for the glory of God? What do reason and observation testify? Is it not, that such persons are wholly averse to the nature of God, and live as though there were no Supreme Being in the universe?

By total depravity we do not mean, that the wicked are as bad as they can become, for we know that the wicked grow worse and worse.

Or that their social nature is supplanted by malevolence, and the highest degree of all the baser passions, for some of the wicked are sociable and polite. Nor that all their actions, as such, are mischievous, wrong and maliciously unkind, for the wicked may relieve the dis-

tressed, visit the sick, and contribute to benevolent enterprises, which as actions are good, however wrong the motive may be. Though the actions are an index to the motives of the heart, as a general thing, yet the deep hypocrisy of the heart may screen the motives, while performing fair and benevolent actions.

Nor are we to understand, that all men are equally vile and wicked. We find that there are different degrees of wickedness in the world among the profane and ungodly, for one has plunged farther into the polluting stream of folly and corruption than his neighbor. After all, they are living without God or any filial fear of Him in the world.

Neither do we believe that men are compelled to commit sin. If this were the case, sin would cease to be sin, for the only correct idea we can form of sin is, that it is a voluntary transgression of the law. So long as a person is incapable of putting forth voluntary actions, he will not be punished for wicked actions, nor rewarded for good actions. It is often said, that a man's habits are beyond his control, and that vice has become his second nature, therefore he is not accountable for his wickedness, or viciousness. Whether this position is true or not, it does not mitigate the criminality of his conduct, for he is equally guilty for the acquirement of such habits. God never implanted in human nature such habits; but they are of his own creating.

The wicked are totally depraved, because all their actions are put forth through the influence of supreme selfish feelings, and not with an eye single to the glory of God. The *will*, the king among the intellectual powers in a state of depravity, is actuated and controlled by selfish motives. The glory of God is not sought, and the improvement of the universe for the declarative honor of Jehovah. The

language of the selfish and depraved heart is, what shall we eat, and what shall we drink, wherewithal shall we be clothed; while the great and weighty matters of judgment mercy, truth, salvation and grace are overlooked. "The heart is deceitful above all things and desperately wicked; every imagination of the thoughts of the heart are wicked continually. The whole head is sick, and the whole heart faint—from the sole of the foot even unto the head there is no soundness in it." The intellectual and moral powers are misdirected, and all the activities of life are perverse. "The heart of the sons of men is fully set in them to do evil. The carnal mind is not subject to the law of God, neither indeed can be"—at all times and continually in stout rebellion—"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. xiii. 23. Do all these Bible testimonies prove nothing in support of the tenet, that the heart of man is wholly corrupt and depraved; and in opposition to the daring assumption, that the mind never becomes entangled in sin, and stained with its guilt? It appears, that those who have cut loose from the moorings of truth, dare venture their frail bark amid the roaring breakers of error, though certain of shipwreck.

We have now passed through the investigation of the subject of human depravity and fairly shown the faith of Universalism, by quoting their own sayings and writings; we have also attempted to show the fallacy of their assertions and reasonings by the light of common sense and reason, as well as their utter hostility to the word of God. It is not at all surprising, that the adherents of Universalism should cherish such trifling ideas of the desert of sin; and loose notions concerning punishment, when we take into consideration their vague and erroneous sentiments on the

Scripture doctrine of human depravity. What the fruit of the denial of this doctrine is, will be palpably manifest as we progress in showing the absurdity of their religious tenets. In close connection with human depravity, they would be likely to express their views of the desert of sin; in this we are not disappointed, for they have not cloaked their views with a cloud of darkness, for a subject, as commonly understood, so much opposed to their scheme, has not been passed by unnoticed, nor escaped the mangling pruning knife of criticism.



## CHAPTER III.

### THE PENALTY OF SIN.

*“Ye have wearied the Lord with your words ; yet ye say, Wherein have we wearied him ? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them ; or, Where is the God of judgment ?”* Mal. ii. 17.

IF the people in the days of the prophet Malachi were so profligate in their sentiments, as to blend the character of the righteous and the wicked, and served the Lord with their sins and wearied him with their iniquities ; that they could see no difference in the moral character of men, that the vile and ungodly were as good and as much esteemed in the sight of God as the virtuous and the godly ; then it is not surprising that they discarded the doctrine of condign punishment, and contemptuously inquired, “Where is the God of judgment ?” Nor is it the strangest thing in the earth, that Universalists should peremptorily deny the doctrine of future punishment, or that divine happiness is ever forfeited by the commission of sin, since they hold such loose and anti-scriptural views of sin. To deny that the soul is ever stained by sin ; yea, on the contrary, to assert that the mind never consents to evil doing, and continues to be as pure as the soul of Adam when created ; would lead us to oppose the propriety of the doctrine of either present, future, or everlasting punishment.

We very well know, that these were not the views of Murray, Winchester, and others, who early propagated

epinions, perhaps not differing materially from orthodox views, except in rejecting the doctrine of everlasting punishment as the proper reward of sin. But Modern Universalism "explodes," as Ballou says, the doctrine of future punishment, together with every other fundamental doctrine of the Bible. From human depravity and the divinity of Christ, down through the chain of Scriptural doctrines, not excluding the woful destiny of the wicked in eternity.

The Jews as a nation, and the christian church, have uniformly believed in the doctrine of everlasting punishment. It has always been deemed a necessary sanction of the law of God, and the proper penalty of sin, until recently, when a people, who wish to be recognized as christian, have shown the temerity to reject and spurn the doctrine. While some venture to reject the doctrine of the eternity of punishment only, and hold to a future limited punishment; others, and the great majority of that fraternity, utterly reject the notion of future punishment. Even those who pretend to believe in future condign punishment, attach but a trivial importance to the doctrine, for they never raise their warning voice to deter men from sin, in view of this destiny. And those who deny the Scriptural character of the doctrine of all future as well as endless woe, are never inclined to discuss the question of future punishment distinctly, and prove from the Bible that sin and its legitimate punishment, shall not exist beyond death. They prefer to harp on the doctrine of endless punishment; and then without taking up the subject, proving that the Bible teaches endless happiness to the whole human family, and that all punishment is necessarily confined to this life, they rather assume a negative position, and show that the arguments and portions of Scripture which have been supposed by the orthodox to prove eternal punishment are inade-

quate to the purpose and are falsely construed—consequently the negative of the question must be true, the future happiness of all mankind. If the orthodox are so palpably wrong and so egregiously deceived in giving credence to the doctrine of future and everlasting misery; and the opposite doctrine is so demonstrably true, then we should at least suppose, that the Bible would somewhere definitely state the same, and not leave so important a doctrine to be inferred from declarations that need torturing constructions, abstruse criticisms, and sophisticated reasoning to do away their natural application and obvious meaning. Yet so these things appear.

To do away the commonly received sentiment, that the penalty of the law is future and eternal punishment, Modern Universalism declares that sin will have no influence upon any one of the human family after death, and that heaven never was forfeited by sin. Be it known, that the prominent writers and preachers of Universalism teach the following doctrine in relation to the *penalty of sin* :

*That heaven and future glory were never forfeited by sin, and that sin will exert no influence upon any human creature beyond death.*

The following quotations will show what Universalism is in relation to the nature, desert and influence of sin. The controvertist, A. C. Thomas, says: "Evil, whether directly or indirectly introduced into the divine government of God, must be considered a means, not an end. The end contemplated by the permission or ordination of evil, must be in harmony with the spirit of God as our Father." "I have uniformly taken the ground, that evil in the government of God is *not a final result*. It exists in the *progress*, but belongs not to the *consummation*." "I can conceive of the permission of evil as a temporary matter without any impeachment of the Divine perfections—but

*evil as a final result* is utterly incompatible with all we know, or can conceive of the perfections of the God and Father of all." "Evil as a final result, *is an ultimate condition, an absolute end, a fixed and permanent termination in evil.*"

Here we have it declared, that evil (or sin and wickedness in the world,) is merely temporary, and only exists in the progress of the moral government of God, and it was introduced as a means for the consummation of that object which harmonizes with the love and goodness of God. If so, it is impossible to forfeit heaven by the commission of sin and a life of profligacy.

Again—moral evil will never result (for it would be an impeachment of all the Divine perfections of God,) in future, permanent, and endless misery, it being undeserving of such a fate, and incompatible with the character of God. If this be true, then it is utterly impossible to forfeit heaven or future glory by sin. The very attributes of God would prevent it; his benignity and moral government would interpose and neutralize such a result. All this goes to prove, that Universalists believe that sin is of such trivial consequence, that the penalty of sin never demanded the infliction of everlasting death, and that heaven was never forfeited by sin.

Look at the testimony of others. Mr. Ballou, the father of Modern Universalism, makes the following declaration: "Now we ask, can you find, that God ever gave a law to man, which required endless misery in case of disobedience? *Sure we are, the Scriptures speak of none*, neither do the dictates of good reason admit of its existence." "A false education has riveted the error in the minds of thousands, that God's law required endless misery to be inflicted on the sinner."



Here then we have the testimony of another champion of Universalism, that the law of God *never required* the infliction of endless misery upon the sinner for disobedience, and a career of profligate wickedness. The penalty of sin, as commonly understood by the orthodox, demanding unending misery, is unsupported by the *Scriptures* and *good* reason, if we are to receive the teaching and unqualified assertion of Ballou ; and according to the testimony of A. C. Thomas, the “end contemplated by the *permission*, or *ordination* of evil must be in harmony with the spirit of God as our Father.” How then can sin be so atrocious in criminality and ruinous in its influence, as to effect and deserve the everlasting destruction of the sinner, and consequently debar the sinner from a final participation in the felicities of the immaculate glories of the upper world ? But let us view more testimony on this subject, that we may escape the charge of falsely accusing others of holding the sentiment above stated—*that sin never has and never can forfeit heaven.*

Mr. Williamson, defending that denomination, holds the following explicit language : “The dogma of endless woe we reject, as *unmerciful, unjust*, and cruel ; a penalty which a just God *never did, and never can*, annex to his law.” “I am not speaking at random, but *I know whereof I affirm*, when I say that no living man can take up the Bible and find a place where God gave man a law, and annexed to it the penalty of endless misery. Hence, I say, that man needed not to be saved from such an evil, for the best of all possible reasons, that in the economy of God, he never was exposed to any such calamity.” Mr. Balfour, their learned divine, takes the stand of giving the following oracular testimony : “I maintain, that no man by his *unbelief and disobedience* can forfeit a future immortal life, and subject himself either to a *limited or endless punish-*



*ment in a future state."* O. A. Skinner, of Boston, says, "So far as admission to endless glory is concerned, the *saint and sinner stand on a perfect level.*" Then, of course, the sins of man have no more influence to close the door of heaven against the sinner, than the virtues of the pious would procure and constitute a character fitted for glory. These declarations amply sustain the position, that in the opinion of Universalists, future happiness never was, and never can be forfeited by sin, and that all its calamitous influence, if any, will cease at death. This latter part will receive a fuller investigation in another part of the work.

It will now become us, as a biblical inquirer after truth, to look at the teachings of the Scriptures and sound reason, and show that the dogma of Universalism is "monstrous," "and trifling with the divine attributes," instead of being the teachings of orthodoxy on this subject.

*We shall attempt to prove that sin has forfeited heaven, and that its penalty is everlasting death, and consequently that its influence will extend beyond the grave.*

To prove that sin, depravity and unbelief have excluded us from glory and out of all our rightful claims to heaven, will be our main object in the selection of the following passages of Holy Writ. The position is so perfectly familiar and admitted as self-evident by all orthodox persons, that it seems useless labor to prove and establish the doctrine. Nevertheless there is some importance in bringing forward the Scriptural testimony in systematic order, since there are men who have the rashness to unequivocally deny it.

The first passage we would adduce, may be found in Rom. iii. 23. "For all have sinned and come short of the glory of God." The Apostle is here teaching that all men are condemned by the law—all have incurred the penalty of the law and cannot be justified by any moral deeds. The only way for any one and every one to gain the right-

eousness for which God will justify and approve, is acquired alone by faith in Jesus Christ. The imperative necessity, not only of the righteousness of God to secure justification, but also of faith for its attainment, is inculcated in the passage, "For all have sinned and come short of the glory of God." Not only have *all sinned*, but by their sins they have forfeited "the glory of God." It will be no relief to explain the "glory of God" as being the enjoyment of religion in this life ; for if the approbation, the grace, and whatever is glorious in God can be forfeited by sin in this life, for the same reason, it can be forfeited in the future life—as God is unchangeable and whatever offends him now, will do so at all times. Here then is an instance in the records of God's truth, where we are taught that heaven is forfeited by sin.

Ecc. vii. 20. "For there is not a just man upon earth, that doeth good, and sinneth not." The obvious meaning of this passage is, that every rational being upon the face of the earth has a defective character, and at some time or other erred in conduct, thereby rendering himself unjust before his Creator and Judge. If thus all have become unjust and guilty before their Maker, they either have forfeited heaven, or else injustice and justice are alike to God. If any unjust man is guilty, unclean, and unholy, then such a man shall not enter into heaven ; otherwise the Almighty can disapprove man with a defective and guilty character in this probationary life, and withhold from him the pure blessedness of religion in his kingdom, but heaven and the glory of the Lord are the unalienable portion of all mankind. Does this appear quite reasonable ? Judge ye.

The greatest, the most desirable, and the holiest enjoyments are accessible to man, notwithstanding all his sins, when the lesser felicities of religion can be forfeited by sin. This appears incompatible with the Scriptures and sound reason.

John viii. 21. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." The import of this passage is, that the Jews, to whom the Savior addressed these words in consequence of the sin of unbelief, should die in their sins and never be saved from them, and that heaven should be closed against them, for they could not come where he was about to go. If this passage does not teach emphatically the forfeiture of heaven by sin, then language is inadequate to symbolize the idea. The question might be here proposed, did the Savior mean heaven and immortal glory by the phrase, "Whither I go, ye cannot come?" This expression was very common with the Savior. He says in verse 14. I know whence I came and whither I go; but ye cannot tell whence I come and whither I go." To explain this more fully he says in John iii. 13. "And no man hath ascended *up to heaven*, but he that came down from *heaven* even the Son of man which is in heaven."

John. xx. 17. "Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God and your God." From all these passages, we may draw the indubitable conclusion, that the declaration of Christ to the unbelieving Jews was particularly designed to impress them with the truth, that by sin they had forfeited heaven; that inasmuch as they had sinned against the only remedy for iniquity, they should die in their sin, and never ascend to God and to glory, whither the Savior went, after the completion of the work of human redemption.

Prov. xiv. 32. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Here we have the righteous and the wicked contrasted in life and in death. As their characters are opposite in life,

so will their death be—the one shall die in a gospel hope of heaven, and the other shall be driven away in his sins. Why? Because he has forfeited heaven and the favor of God. Is this not plain, that future glory is forfeited by sin?

John. iii. 36. “He that believeth on the Son hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.” Here we are taught that the virtue of faith will secure for us enjoyment of life, in this and in the future world ; but that the sin of unbelief will dash from the lips of man the cup of salvation, and bring down upon his soul the wrath of God with a permanent curse. Must we not then believe, that sin forfeits future glory as well as present religion ?

Rom. ii. 7—9. “To them, who, by patient continuance in well-doing, seek for glory, honor and immortality, eternal life : but unto them, that are contentious, and do not obey the truth, but obey unrighteousness ; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,” &c. Now, if the contentious, the disobedient to the truth, and the lovers of unrighteousness, who shall be visited with indignation, and wrath, and anguish, do not forfeit *eternal life*, then we can not discern the force of language ; and if they do, then it is proof in point.

Peter said in John vi. 68 ; “Lord, to whom shall we go ? thou hast the words of eternal life.” A certain lawyer once addressed Christ, as it is recorded in Luke x. 25 : “Master, what shall I do to inherit eternal life ?” And a young nobleman once said, (Mark x. 17.) “Good Master, what shall I do that I may inherit eternal life ?” The term to “inherit” implies to receive a title, and that before that title, no rightful claim existed. If there ever was a title, it had been forfeited. Now if the address was, “what shall I do that I may inherit eternal life,” and its correctness was not disputed by Christ, then it implies that *eternal life* was forfeited,



and that there was something necessary to be done in order to gain possession of it by inheritance. That which we already possess, we cannot inherit any more, therefore the inquiry under consideration, implies, that there either never existed a claim, or that the title to eternal life was forfeited.

We are aware that Universalists, in order to evade the force of such passages of the Bible, and with a view to sustain the position, so requisite to their theory, that sin never has and never can forfeit heaven, and to sustain a kind of consistency when they deny that the words "everlasting," "eternal," &c., mean endless duration, do deny that the phrases "everlasting life," "eternal life," &c., have any reference to the future state of blessedness and glory in heaven, but that they exclusively refer to the enjoyment of religion in this transitory life. This statement may be rather startling to many who are not, or only partially, acquainted with their creed, it is nevertheless the case. This a few quotations will prove.

Mr. Sawyer, in addressing Mr. Remington, holds the following language: "The *fallacy* in which you indulge yourself, begins by *assuming* that *eternal life* means endless felicity in heaven." Mr. Skinner, of Boston, says, "The phrase 'eternal life,' is a common expression to denote the enjoyment experienced *in this world*, through the influence of the gospel on the heart." Mr. Balfour, the master-spirit in erudition, in addressing Professor Stuart, of Andover, says, "You *assume* that 'eternal life' refers to the future endless happiness of the righteous." "Eternal life designates indeed the happiness of the righteous, but it is their *happiness in this world*." If they should admit that eternal life and everlasting life mean endless felicity in heaven, then they would give a vantage ground to prove that eternal punishment and everlasting destruction would mean endless



death and misery ; therefore, rather than do this, they will run the risk of the consequence of applying eternal life to the enjoyment of *religion in this life*. Suppose we should apply all the passages of Holy Writ, which contain the phrase *eternal life* and *everlasting life*, to the enjoyment of the righteous in this life as derived from religion, how much proof would we have left to confirm the doctrine of endless bliss in heaven ? If it did not sweep the entire board, it would obliterate the most direct, the most satisfactory and the most cogent evidences of future and endless glory.

Let us read a few passages of Scripture in the dialect of Universalism in order to see whether it makes *sense* or *nonsense*. We will turn to John vi. 27, "Labor not for the meat which perisheth but for that meat which endureth unto *everlasting life*," which read, "endureth unto thine happiness in this world." Again, Matthew, "These shall go away into everlasting punishment; but the righteous into life eternal," or "into happiness in this world." This would suppose a man to be righteous first before he enters into the enjoyment of the christian religion, and that it is not simultaneously, which is false, therefore the construction must be false and unsound. Again; Matt. xvi. 25, "For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it," or "whosoever will sacrifice his temporal life for the sake of Christ shall experience religious happiness in this world." What a startling absurdity ! Need we multiply instances to use up such nonsense ? Verily, any man who will have recourse to such criticism and such logic, must be hard pressed for proof to sustain his cause. They had better renounce their ever *down-hill* religious theory and retrace their steps, ere they plunge into the turbulent waters of avowed infidelity. In order to fortify their theory, which rejects the construction, and labels it as mere *assumption*, that everlasting

death or punishment, involves the idea of endless misery, they are willing to undermine and sweep away the christian's foundation, or hopes of future glory. True, they may acknowledge, that they believe endless bliss in heaven will be the portion of the righteous; yet what avail, if they reject all the essential proof. First erase the foundation and then erect your house. What confidence can we repose in such religious teachers? Can we safely intrust our souls to such guides? It is far better to receive the gospel in its native simplicity, and permit it to have its natural application and obvious explication, than to mangle and torture the rules of criticism so outrageously, and to allow our predisposed opinions to govern our understanding of the text. This would be, at all events, the course which all those who seek for wisdom from above would be likely to pursue.

#### WHAT IS THE PENALTY OF SIN?

A legislative enactment without a penalty has no greater authority than mere advice; but when a penalty is attached to it, it becomes law. So with the regulations and rules of the government of God, without the sanction of a penalty, they would constitute and embody merely Jehovah's advice; but having the solemn penalty of death attached, they assume the character of *law*. Therefore the law has a penalty, and that penalty is incurred at every transgression; this is acceded to on all hands. But what the particular penalty of sin is, there is a division in opinion. The Universalist says, that they are the mere *temporary evils of life*, excluding future punishment and even our mortality, or temporal death; while we would assume the position,—

1. *That the penalty of sin is death.* This is most evidently the curse pronounced upon every transgressor, and is fully recorded in Scripture as the penalty of sin. It includes, not only corporeal death, but also the death of the

soul, or a moral death which will eventuate in an exclusion from the enjoyment of God eternally. An eternal death is only moral death, carried out in eternity, where all the resources of enjoyment are cut off and the soul is writhing under positive punishment.

In the investigation of this subject, we shall institute an inquiry into the first transgression, and examine the import of the penalty of death there and then incurred. The record of God's law, we shall find in Gen. ii. 16, 17. "And the Lord God commanded the man, saying, Of every tree of the garden eating thou mayest eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day, that thou eatest thereof, dying thou shalt die." We have given the literal translation of the Hebrew, for the expression is very emphatical. We are aware, that the language of the sacred historian, has been looked upon as very parabolic, and criticisms have been made, amounting to a complete rejection of the obvious truths; but notwithstanding cloaked infidelity may rage, and spend its strength in the assault, the history of human transgression and apostasy will stand an indestructible monument.

The Universalist cannot apply the death incurred to be a temporal death, for they avow, as a tenet of their creed, that man was created mortal in his very physical constitution and organization, and that therefore it was not the result of sin. Neither can it refer to eternal death, for this they unanimously reject as unmerciful, and declare that "God *never did* and *never could* annex such a penalty to his law."

In reference to natural death, certain Universalist writers hold the following language. Ballou says, "Men die natural deaths, because they are *naturally mortal*; but they are not mortal because of sin, *for man was mortal before he sinned*, if he were not, he never could have sinned." Balfour says,

"To say that immortal beings became mortal is a contradiction in terms." Skinner, of Boston, says, "Sin does not make us mortal; *we were originally constituted mortal.*" Sawyer, of New York, says, "It is probably generally known that modern Universalists deny that the death of the body is an effect of sin, and maintain that Adam was created mortal, and that he and all our race would have died, if sin had never entered the world." These are the views of Universalists as a body—this their own language proves. We shall not act as mediator in order to reconcile their views in relation to punishment for sin, with their views of man's *original mortality*. How to make death, man's greatest calamity, his adequate punishment for sin, even the sin of suicide, when they teach that death is not the effect of sin, and that man would have died had sin never entered into the world, we leave for wiser heads and more subtle ingenuity to show. We are content to call it the quintessence of absurdity and among the irreconcilable errors of the pit.

But to return to the subject and show that *death* is the penalty of sin incurred by a breach of the law of God. That Jehovah designed to visit on the transgressor in the garden of Eden, or on our first parents, *natural, moral and eternal death*.

1. That the penalty of sin in part was *natural death*. "In the day that thou eatest thereof, dying thou shalt die," was the language of the great God. In the act of disobeying God, our first parents brought upon themselves temporal death. They became mortal and dying creatures; the seeds of death were sown in their physical constitution. If the sentence implied, that in the same day they should experience the process of dying—that the animal functions should refuse to perform their accustomed offices and that they should pass from a transitory to an eternal world of exist-



ence, then the execution of the threatened penalty was suspended for the time being, in consideration of the promise of the seed of the woman. We do not discover, however, that any particular necessity compels us to construe the penalty announced in any different light than, that man became mortal, that the seeds of death were lodged in his corporeal system; therefore we need not lay any great stress on the immediate execution of the penalty of sin. That natural death was in part the penalty of sin, is evident from inspired teaching. Rom. v. 12. "Wherefore, as by one man sin entered into the world and *death by sin*; and so *death passed upon all men*, for that all have sinned." Here Paul asserts without any qualification, *that sin was introduced into the world by man*, (not by God,) and that death came with sin as its effect, and passed upon *all men*. 1 Cor. xv. 21, 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Here the apostle emphatically declares that man produced death, (therefore it is false that God made man originally mortal,) and that Adam was this man; so Christ procured by his sufferings, death and resurrection, a victory over death and a spoliation of the grave. What Adam entailed on the human family in rendering them mortal and fit for the yawning grave, Christ has restored by procuring the resurrection of the dead. If any stress might be laid on the expression, "even so *in Christ shall all be made alive*;" then we would say that the preposition "in," in connection with "Christ," is no more emphatic than the preposition "in," in connection with "Adam." In both places they are expressive of agency; Adam was the agent to bring death into the world, and Christ the agent to procure the resurrection of the dead.

Having established the point by Scriptural citations, that death is the result of sin alone, and that it is to be looked



upon as a part of the penalty of sin, in order to advance the investigation of the subject, though it may have no particular tendency to expose the fallacy of Universalism, we shall enter upon the examination of the inquiry: *If death natural is the penalty of sin, then the children of men are punished for that which was brought upon them without their agency and beyond their control.* We are aware that many Universalists look upon death as a punishment for sin; yet it is a query in our mind, how they can rationally do so, when they unequivocally declare that death or mortality was interwoven into the very texture of their physical system by the finger of God. Their course is a leap from one error into another.

The view we entertain on this subject, is, that death was the penalty of sin to our first parents in the garden of Eden, because they were actual transgressors of God's law; but that to all their descendants, it is not to be looked upon as a punishment for sin, but only as *a natural consequence.* Jehovah has laid down the maxim, that the son shall not bear the iniquity of the father, and that every soul shall suffer or reap the bitter fruit of his own evil doing in the light of punishment; therefore, though our primeval parents endured death as a part of the penalty of the law for their sin, yet it is no punishment for sin to their posterity, for it is only an unavoidable condition in which they are placed because born of corrupt and mortal ancestors. And as they became mortal by the sinful agency of one man, without involving their agency and responsibility, therefore they shall again be restored to an immortal existence wholly through the agency of one, the Lord Jesus Christ, in the resurrection of the dead. Thus what we lost involuntarily in Adam, shall be made good in the same way by Christ; for, for that none shall be punished. For this reason infants shall be saved in heaven by Christ, soul and body.

Should we look upon death as a punishment for sin to all who are its victims, then the *innocent* and the *holy* would be punished together with the guilty, this would involve the moral administrations of God into injustice and tyranny. As the latter cannot be a true exposition of correct principle, therefore death is not punishment for sin on the posterity of our primeval progenitors, but a mere unavoidable consequence.

2. Another part of the penalty of sin is moral or spiritual death.

This was included in the sentence of death pronounced on our progenitors in the garden of Eden. That a deadly influence should roll in upon their soul as the result of disobeying God, is not very strange, or beyond the stretch of credibility, when the most ostensible reason for complying with the suggestion of the subtle tempter, was, that by eating of the tree of knowledge, of good and evil, their knowledge should be vastly increased—it would have a direct influence upon the mind, and make them godlike. If the arch-deceiver influenced their mind to such an extent as to tear it from its moorings in the positive instructions of God, by holding a temptation to the same, then we might pretty conclusively reason, that the sentence of death, incurred by yielding to the temptation, would materially affect the mind and moral powers, decoyed into unrighteousness. Not only so; but if the body was doomed to a temporal death because engaged as an instrument in the transgression; how much more reasonable is it to suppose, that the soul or mind should incur the greater curse, for being the voluntary, the most prominent and controlling agent in the matter. Indeed, it is not only reasonable to draw this inference; but it is the decisive teaching of sound reason. It would be an unanswerable query, how it could be possible, for the body to fall a victim to the stroke of the penalty of

sin, and the soul, the controlling agent, should escape unscathed. Both were accessory to the transgression, and both were involved in the doom of *death*; and that death must be adapted to the nature of its victims. The natural and corporeal body must suffer a natural and temporal death; but the spiritual soul, the fountain of all moral action, must be visited with a moral or spiritual death. This will be evident by a further examination of the Bible in reference to this point.

Ezekiel xviii. 4. "The soul that sinneth it shall die." That the Prophet had reference to a moral death particularly, must be very evident to every impartial reader and student of the Bible. We are aware, that the term soul may and does, convey the meaning equivalent to *person*, as frequently employed, and that it includes both the spiritual part of man and his body; but we think it is never used to designate the body only. In the above passage, it has exclusive reference to the soul; for the address is, the "soul of the father, and the soul of the son. Here then the death referred to has and does exercise its influence exclusively upon the soul; or designates *moral death*.

Romans vi. 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." The antithesis of the passage consists in God and *sin*, death and eternal life; while sin confers death on its votaries, God bestows eternal life on all who love him through Jesus Christ. Here the apostle gives room to draw an argument for eternal death; if the blessing bestowed by the Lord is eternal life, then we might conclude, that sin will dispense eternal death upon all who commit it.

Eph. ii. 1. "And you hath he quickened, who were dead in trespasses and sins." So large a portion of the *inspired Word* treats upon this subject, and so manifest is the doctrine, that it would seem needless to multiply pas-

sages in proof of this doctrine ; and more so, since the advocates of Universalism seemingly admit this point, while arguing upon the effects of sin. They make an indiscriminate application of the death produced by sin to moral or spiritual death. But how to reconcile and harmonize their views of *human depravity* and *moral death*, we frankly confess to transcend our knowledge ; unless they adopt the greater absurdity that moral death refers exclusively to the body. That this would be a fair and proper inference for their reasoning is incontestable.

They assume the position, "that sin is the work of the flesh," and "although the mind is in bondage to the propensities" of the flesh, "still it participates not in their wickedness, but retains the integrity of its purer nature." That the soul is as pure as Adam's was when created. Notwithstanding all this, in order to reject with apparent propriety the doctrine of *natural death* and *eternal death*, they make a promiscuous application of those passages which speak of death as the result of sin, to a *moral or spiritual death* ; which of course must have exclusive reference to the influence of sin upon the soul. Thus, what they deny in one place for the sake of sustaining their anti-biblical theory, they acknowledge in another to support the same. Strange logic this ! and a passing strange theory this, to be supported by the Bible !! How much confidence can be reposed in such *religious*, reckless teachers ? Judge ye as wise and accountable men.

3. The third part of the penalty of sin is, *eternal death*. It is not our object to prove, in this place, that the incorrigibly wicked will be visited with everlasting punishment, for this will fall more appropriately in another part of the work, where we shall treat on *punishment*. Our object is to show, that *eternal death* is the penalty of sin. We say *endless*, for we shall show, that this is the obvious curse in-



curred by a transgression of the law. To assert, that since *death*, at the first transgression and during subsequent events for thousands of years, was not *qualified* by terms implying its ceaseless existence, such as endless, eternal, everlasting, therefore the penalty of sin was not endless death—would be just as consistent as to deny eternal happiness as the just portion of the saints of God, during that period of time, because those qualifying words are not attached to happiness. Would it not resolve all the difficulty in the estimation of the Universalists, to assign the reason for silence on this subject, that future and everlasting punishment as the proper reward of sin was never denied, therefore no necessity for stating the doctrine so precisely, as the present times would seem to demand.

The point of controversy does not demand so much to show, that *endless*, *never-ceasing*, are necessary and essential qualifications to make out *eternal death*, as the proper penalty of sin, as to show that the very term DEATH implies nothing short of an *endless curse*. Now, if it can be shown that *death*, in its strictest and most comprehensive sense, means nothing short of an *endless curse*, then will be discovered at once, the uselessness of prefixing adjectives to convey such a meaning, for by so doing nothing can possibly be gained. There would be no propriety in this, until the literal and obvious meaning of the word, should be obscured by prevarication and denials. This would then explain the course of Revelation, from beginning to end, relative to this subject. As infidelity arose and darkened the clear orb of the counsels of God, so the Spirit was more precise in its teachings and more explicit in the use of words.

We shall state :

1. *That death is the negation of life.* The one can exist only by the destruction or extinction of the other; when



life reigns death is not allowed to subjugate the soul or body of man, and when death sways his dire sceptre, then is life extinguished. So that when Jehovah pronounced the curse of death on man for his sin, it involved man in an infinite curse. For death cannot destroy itself, and being the antagonist of life, if ever its reign is subverted, it must be done by another and a superior force, if not it will last to all eternity.

If man was subjected to a moral death by sin, then he lost a godly life and incurred an endless curse, for the reign of death would run on endlessly, if not removed by a superior power, and life restored in its place. Thus moral death would prove to be an eternal death. Let us examine this logic by illustration.

We say that death implies an endless curse, and that its extinction must be effected by an extraneous and a superior power, if not, life can never be restored. Natural death is the result of sin, as we have already shown, and this would prove to be an everlasting curse, the body would be retained in the grave to all eternity, if it were not for the conquest obtained by Christ over death and the grave, and thus the body is raised by the destruction of death. The power of Christ is absolutely requisite to destroy death, and restore life. Death natural does not cease to be of its own accord, nor are we informed that it would ever cease to be of itself, or run out at last, nor can life, the opposite state of death, destroy death and restore itself; but it must be done by the power of Christ, therefore, without the victory obtained by Christ, natural death would prove to be an endless curse.

So the death of the soul, which is the penalty of sin, must be destroyed by the grace of God, and the soul raised to spiritual life, or else the soul will endure the curse of death forever. The moral death of the soul will prove to

be an eternal death, therefore the penalty of sin, or of the law is an endless curse. If this be the obvious meaning of death, then there is no need, that God should prefix to death, the adjective "endless," to make the penalty of the law, mean an endless curse. All this being so obvious as to challenge a denial, we might rest the subject here without any additional remarks, for a plain reason is not rendered more satisfactory by a long chain of argumentation ; yet it might seem requisite to advert to the word of God, the grand arbiter of religious principles, to increase the light on this point.

2. The word of God corroborates the doctrine, that the penalty of sin is an endless curse.

In the position in which Christ was placed, it would seem essentially important, that the Great Teacher should unequivocally reprobate the doctrine that the death of sin is an endless curse, when we take into consideration, that the Jews were generally firm believers in this doctrine. Now if this doctrine is so erroneous and dangerous to the present happiness of man, as Universalists would fain make the world believe, then we should naturally conclude, that Christ would have exploded these groundless notions. But instead of this, the Savior in numberless cases taught such principles and uttered such language as would have a direct tendency to establish them in their views. Yea, such unequivocal language as is unfit to stand by the side of Universalism, unless it is first criticised and tortured to death, or covered up with critical citations and the sophistry of mistranslations. How usual it was for the Savior and the inspired writers to hold up in contrast the doctrine of *death* and *life*, the *penalty* of sin and the *gift* of life, and all designed to make the impression, that they were commensurate in point of existence !

## CHAPTER IV.

### THE PUNISHMENT OF SIN.

*“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Eccl. viii. 11.*

BECAUSE God does not execute the penalty of sin always as soon as sin is committed, the transgressor is emboldened to persist in his career of wickedness, vainly indulging the illusive hope, that he is not held accountable for his crimes, nor liable to the avenging wrath of his Creator. Under this apparently lax administration of the moral government of God, “the sons of men” fully resolved to continue in sin, and contemptuously inquired “where is the God of judgment.” The natural heart of man has not materially changed for the better since the days when the language of the text was uttered until the present period of time. In view of the light, and diffusion of the truth, the hearts, or purposes of the wicked are more criminally settled in the works of darkness, and unrelenting against the claims and government of God. Because God does not punish sin immediately, therefore many plunge into the vortex of infidelity, while others discard the idea that God will punish the wicked, or that he will carry out his threatening. Though Universalists profess to believe and teach that God will punish the wicked for all their sin, yet so loose and anti-scriptural are their conceptions of the nature and extent of punishment, that the obvious tendency of their doc-

trine is, to induce the wicked to throw off all religious restraint in their settled purpose to commit sin. That this is no misrepresentation of Universalism, will appear evident from future remarks.

As Universalists deny all future and eternal punishment, and assert that all men for all their sins will be punished in this life, it will appear of considerable importance to elucidate their views of punishment, before we enter upon an array of testimony and suitable arguments to support and defend the doctrine of future and everlasting punishment. In doing so, let us investigate the views of Universalists by quoting their own language. They teach :

1. *That all punishment is confined to this life, and that it will cease at death.*

The general tone of the preaching of Universalists and the common profession of their faith in the doctrine of punishment, clearly admit that sin can and will deserve punishment in this life only; that none of the effects of sin will be realized after death, or after a departure from this world by the dissolution of body and soul. However, we are sensible, that many of the teachers of Universalism, have very serious doubts and qualms of conscience in relation to the truthfulness of the doctrine, that all punishment of sin is confined to this life—they fear that after all their assertions and reasoning, the doctrine of future punishment may be true. They are inclined to show their dogmatism in the denial of endless punishment only, and not in disclaiming the doctrine of future punishment. So far as our knowledge extends, the teachers of Universalism have always promptly declined to enter upon a discussion of the doctrine of future punishment. When they discuss the subject of punishment for sin, they confine the topic to endless punishment. Just this moment our eye glanced at a challenge, coming from an orthodox clergyman, Luther



Lee, to a Universalist, Eli Ballou, in the year 1842. The question proposed for discussion was: "Will sinners be punished, after death, for sins committed in this life?" This, Ballou absolutely declined to discuss, for he says, "that many Universalists believe that sinners will be punished after death;" yet it is well known, that they universally represent in their preaching and newspaper publications, that all punishment will cease at death. The only question to which Eli Ballou would accede and promise to discuss, was: "Do the Scriptures teach that any part or portion of mankind will be endlessly punished for sins committed in this life?" This is not the only instance that has transpired, for others are upon record. They have always been loathe to discuss this subject.

Their doubts and misgivings of mind in relation to the utter falsity of the doctrine of future punishment, will be seen from their own language.

Mr. Jason Lewis, a preacher of Universalism, in giving a summary statement of the doctrines held by them, says, in relation to punishment, "Punishment, from the hand of God, being paternal—at some time or other, when it shall have accomplished the object for which it was inflicted, will come to an end." It is true, Mr. Lewis does not assert that there will be future punishment, neither does he deny it; but declares that punishment will endure until it shall have accomplished its end, the reformation of its victims; and thus of course, if the end is not secured in this life, it will extend into the future. If the question should be proposed why does Mr. Lewis speak so equivocally? Why does he not state distinctly, whether he believes in the doctrine, that all punishment is confined to this life, or that it extends into the future? The answer may be seen in their unwillingness to discuss the doctrine of future punishment disconnected with its endless duration; and in the



assertion, that "in favor of future punishment there are some plausible arguments, which may be drawn from reason and analogy;" and the declaration, that the "doctrine of a limited future punishment has never, as a distinct question, excited a very general interest" among them, and that they conceive it to be a doctrine "of minor importance." Mr. Whittemore, of Boston, says to his orthodox opponents, that the question of future punishment, they wished to "settle among themselves without any foreign help." The truth of the matter is, they fear the discussion of the doctrine of future punishment, and the most pugnacious among them will back out of a discussion of the punishment of sin, unless it is the endless punishment of sin. They feel the weakness of their cause, and that they have but a slight opportunity to equivocate on terms and particular phraseology, in comparison with what they have while speaking or writing on endless punishment.

In reading a discourse preached by the Rev. E. H. Chapin, and published by the Universalist printing establishment at Utica, and widely circulated in pamphlet and papers among the believers of the faith of Universalism, the author says: "Some hold that sin and its consequences extend not beyond the resurrection state—others, that the effects of sin at least, are felt in another existence, and that, therefore misery is produced to those upon whom they operate, the last is the opinion of your speaker."

Can the doctrine of future punishment, though limited, be of so little importance in the estimation of those Universalists who profess to believe it, or stand in fear that it may be true, as never to break silence on the subject and warn the people against the misery of a thousand years, more or less? Do they dread to startle the sleepy nerves of their hearers and grate their ears with such unharmonious sounds? Or will the people not endure such doctrine, even

when palliated with the declaration that a *limited future punishment* is of minor consequence? Do they, who believe such doctrine, preach and practice consistently, while charmed or frowned to sepulchral silence? Let Walter Balfour, the oracle in erudition, answer, while reasoning with such brethren, admitting the correctness of their views. He says: "Even allowing this little eternity of punishment is at last to end, the thought is enough to take sleep from our eyes, lead us to weeping and wailing; and to warn each other, lest we come to this place of torment." It is well known that Universalists have always been perfectly indifferent to the enterprize of domestic and foreign missions; but admitting that the doctrine of a limited future punishment be true, the conduct of the Universalists is grossly inconsistent in the judgment of Walter Balfour; and he interrogates them in this wise, "But why not engage in them with great zeal, unless a thousand years of punishment in hell is *all a farce*?" Religion out of the question, common humanity says—save them from so many years of mental misery, if money, zeal and exertion can effect it?" That this rebuke is merited and legitimate, under the circumstances and profession, is palpable and should have been heeded. But Mr. Balfour's most controlling object was, to shame his brethren out of such notions, and establish as well as disseminate his own opinion, that the doctrine of a limited future punishment is "*all a farce.*"

The effort has been made strenuously, and to a great extent success has attended the effort, of bringing the Universalist fraternity upon the ground of denying all future punishment, whether *limited* or *eternal*, or at least to assert and preach that the punishment of sin is wholly confined to this life. That this position is assumed, might be argued from the fact that their pulpits are muffled, yea, silent on the subject—but not more so than their publications. The

energy of the controlling talent, and influence, and learning has been and still is sedulously employed to bring the denomination to assume the position that all sin is, and will be punished in this life, and that at death all punishment will cease—thus turning their eyes and attention from the doctrine of a *limited future punishment* which has occasioned so many corrodings of conscience, fears and doubts, and vacillation in the faith of Universalism. To prove this, we shall advance the testimony of their own writers on the subject.

All punishment is confined to this life, and shall never pass beyond the curtain drawn over man by death, for as sin will cease at death, so will punishment; for sin and punishment hold the relation of cause and effect and will run commensurate in point of duration. This is the doctrine propagated by Universalists; but the question which stands at the base of their fabric, that sin will cease at death, is arrogantly *assumed* instead of *proved*. It is certainly a debateable question, whether the sins of this life must necessarily cease to exist at death, to say nothing of the *possibility* of sins being committed in the spirit-world. But to waive the investigation of this question for the present, to be resumed in its proper connection, we shall proceed to present the views of Universalists as expressed in their own language.

Hosea Ballou states the question thus: "That in order to prove that a man will be miserable after this mortal life is ended, it must first be proved that he will sin in the next state of existence." Then he draws the conclusion, that man will cease to sin after death, for he will then possess such "a constitution of existence in which no such crimes can ever be committed," therefore he is "fully satisfied that all which the Scriptures say about sin and the punishment of it, relate solely to this mortal state." This master-

spirit of Universalism, should first prove that the sins of this life can not transcend the bounds of time; and that "no one pretends that any crime can ever be committed" in the eternal world. Nevertheless, the opinion of Hosea Ballou goes to prove, that the present position of Universalists, so far at least as their principal men are concerned, is that they teach and defend, that the punishment of sin is confined solely to this world.

A. C. Thomas, in his Philadelphia discussion, declares his belief, that "the Bible furnishes no evidence of a punishment beyond the present life."

Mr. Le Fevre states his views thus in his "Gospel Anchor:" "Man's sins, like himself, are of a mundane or earthly character, man dies, and with him die all those temptations which have led him astray from the path of duty, and constituted him while here a wicked man." Thus when man dies, all which constituted him a wicked man dies likewise, therefore wickedness and sin shall not exist beyond death. This is the avowed opinion of this champion of Universalism.

A certain writer in 1838, while speaking of the origin of sin as confined to the propensities and appetites of the body, declares that the mind or soul "never is the source of iniquity, and so far as enlightened, never consents to it;" he then asserts, that since the body dies and mingles with the mother-earth, "*that sin can not exist beyond the death of this body, and the extinction of its lusts.*" We have heretofore shown the downright absurdity of the doctrine, that the soul is not the origin of sin and never consents to it, and that sin is altogether confined to our corporeal body; therefore the very premises from which the Universalists reason to show the cessation of sin and consequently of punishment at the last breath of man's earthly existence, remain not only not proved, but even defy all sound and logical argumentation.



The quotations we have made are sufficiently numerous and explicit to mark out the position of Universalism in reference to the punishment of sin—that it is wholly confined to this mundane existence of man. The prominent reason, why they labor to prove that all sin has its origin in the corrupt propensities of the flesh, and that the soul is unstained and never consents to actual wrong, therefore when the body perishes and is mingled with the mother-earth, all sin and all occasion of sin, yea, even all *capacity* to sin, will also cease, is, that if the soul is capable of sinning, then the ever active mind may sin after death, and so destroy and explode the opiate theory of no future punishment. And while some believe that the wicked may be punished in the intermediate state, but will be raised immortal and incorruptible in the resurrection, and thus be forever free from sin and suffering; others have invented the theory that the soul will be in an unconscious sleep from the time of death until the general resurrection, and have thus exploded the last citadel of the opinion of a limited future punishment. Indeed, they have plunged so far into error as to receive and advocate the foolish system of materialism,

As we have now sufficiently shown, in order to escape the charge of misrepresentation and of bearing false witness, that the Universalists, as a body, do most solemnly aver and advocate the theory, that all sin and its deserved punishment must necessarily have an existence in this world only, and can never reign beyond the empire of natural death; therefore, without entering upon a regular confutation of this doctrine, which we reserve for another place, we shall proceed to show, that Universalism teaches and defends the following doctrine in reference to the punishment of sin:



2. *That sin punishes itself, therefore there is no infliction of punishment by our Creator.*

If sin punishes itself, then there can be no infliction of punishment, properly considered, for the infliction of punishment supposes that the victim receives more misery than what is entailed by the act of sin. The infliction of punishment presumes that the sufferer endures positive misery, imposed upon him under the just administration of our universal Sovereign. If sin, therefore punishes itself, such additional misery and woe cannot have place.

That some Universalists believe that the sinner must suffer the penalty of the divine law, and the direct inflictions of misery from the hand of God, we are not inclined to deny; but that a great portion of them hold, that sin punishes itself, admits of undeniable proof. And it appears to be of no small importance to the consistency and the establishment of their theory; for if sin does not punish itself, where do the murderer and the suicide receive adequate punishment? They can not in the spirit-world, for according to their theory, punishment and sin do not exist there. The time has been when death was looked upon to solve the difficulty, and to be considered adequate punishment for that murderous and sinful act; but since it is denied that death is the result of sin, and asserted that God created man mortal, and that man was destined to die, whether sin were introduced into the world or not, there must needs be a change of theory. And what invention could wily ingenuity project, which would appear so satisfactory and consistent, as that sin contains the elements of immediate punishment. Sin punishes itself, is the watch-word as their own writings shall prove.

A writer in the Universalist Trumpet, while in the agonies of giving birth to this new theory of his own mind, and in the joy of his transcendental exultation, holds the fol-

lowing language: "An objection sometimes asserted against Universalism, and much relied on by those who have never fairly examined the subject, is, that the murderer is *not punished* but *saved in his sins*, according to the doctrine of the 'Restitution of all things.' The writer from *careful* and as he trusts, *impartial thought* on this subject, is *fully* satisfied that the horrid crime of murder *carries with it, its own punishment*; which view appears to me incomparably the most salutary and restraining, as in accordance with it, this crime and indeed all sin, would be avoided as inseparably associated and connected with punishment."

In this short extract we are told that sin "carries with it its own punishment;" and that this doctrine contains the most salutary and restraining motive to avoid all and every sin. Under the tuition of this sapient writer, we are informed that the doctrine which inseparably associates punishment with sin, is the most wholesome and virtuous motive that the deep truths of God can afford. But what are the writer's conceptions of that *punishment*, which sin wields for the punishment and correction of its own misdeeds, and which are so very salutary to virtue and restraining to vice? Let his own language answer and explain. He says, "I believe that the state of mind in which crime is *conceived*, the awful misery attending and following it, in the *terrible compunction of conscience*—the fear of being detected, and indeed the fact, for the most part of the criminal's actual detection—(murder will out,) these things so terrible, are at once punishments of the crime, and are altogether such as are calculated, without extending unto the immortal world, to restrain from crime!" According to the profound wisdom of this man, the punishment which sin wields upon itself and which is so salutary and restraining is nothing more nor less than the *terrible compunction of conscience and fear of certain detection*. If this and

this alone is an adequate punishment for murder, why need he *fear detection*; for his arrest, condemnation and imprisonment, will either add nothing to his *misery and punishment*, or else it will be *unjust*, and he can suffer as a martyr. The publicity of his crime will add no pang, disgrace or wringing sorrow to his *misery*, the legitimate punishment of his sin; for if it does, then sin will not exercise adequate punishment, or else the additional misery derived from its publicity, will be palpably unjust. Thus the careful and impartial cogitations of this profound writer in their practical theory would sweep all civil penalties, as well as the code of divine law into the regions of non-entity, and thus we should live in a world void of moral and civil government. No doubt this would be a world adapted to downright infidelity and every species of profligacy.

Scrutinize a few things more. If the soul is free from sin, and never consents to sin, what right has sin, claiming to be its own punisher, to press the conscience into an instrument of punishment with all its "terrible compunctions?" or is the conscience no part of the soul, or is the conscience sin itself? A little more light on the subject, or at least apparent consistency would not be amiss here. Again; do we not find that in the same proportion as men become profligate in character and vicious in conduct, their conscience is "seared as with a hot iron" and "past feeling?" therefore we should conclude that the *terrible compunctions* of conscience would be less, and the severity of the punishment of sin would be diminished. So say Scripture and reason, Universalism to the contrary notwithstanding. But does this adequate punishment of crime, consisting in the terrible compunctions of conscience and fear of detection, restrain men from sin? Do we not see from actual experience, that the Scriptures assert a substantial fact, when they say, that the wicked "*grow worse and*

worse?" and that instead of the wicked being restrained from sin, by its own punishment, their step is accelerated in the alluring path of vice, and that they make a gain of happiness by the commission of sin—they commit sin for the sake of gratification, to them *it* has more pleasure than punishment? How then can *such* punishment restrain from crime?

But when is the suicide punished according to the gist of this doctrine? Is he punished in the same way by the terrible compunctions of conscience and fear of detection? Then, he is punished *before* the commission of the crime, or else he is not punished at all, for as soon as death draws the curtain, life is extinct and the soul is rocked into an *unconscious sleep*. Now if it be wrong to punish for crime before its commission, then the suicide is not punished at all, according to the doctrine of the above writer. From all this, we might infer not only the *justice*, but also the *certainty* of future punishment. Thus we find, that although the theory of the writer may be very essential to the establishment and defence of Universalism, yet it stands in complete contrariety to the teaching of sound reason and the sacred Scripture. To prove that sin punishes itself, is deemed by Universalists of great importance to their theory of *punishment*, and we need not rest upon the authority and declaration of a single writer, for there are others who have sounded and re-echoed the same voice; and that too, by those who exercise the moulding hand of Universalism. We shall now present farther authority on this point—Hosea Ballou declares, that "the punishment, or sufferings, which we endure in consequence of sin, is not a dispensation of any *penal law*, but of the *law of necessity*, in which law as long as a cause continues, it produces its effects." Here we have the opinion of the father of modern Universalism, that punishment for sin is not an infliction of the



*penal laws* of God, but that all punishment grows out of and results from sin itself, as an effect proceeds from a cause—that when and where we are sinful, just there “we are our own tormentors.”

Mr. Williamson remarks: “We believe that punishment and sin are related as cause and effect, and that they are as closely and intimately connected as cause and effect can be, under any possible circumstances.” Thus the *natural results* of sin, both on body and mind, must contain all just and adequate punishment. D. D. Smith declares, that “Punishment is a *natural, inevitable consequence* of sin which can not be avoided by any means. And so the Scriptures speak: \* \* \* They speak of the punishment of sin as something which *naturally* grows out of sin, and which cannot by any means be avoided.”

A writer in reference to the prodigal son remarks, that “the father did not punish his son after that he had *done committing sin*: but that *the sinner punished himself*, by walking in that way in which there is no peace.” Mr. Whittemore of Boston declares, that punishment is “swift, sure, and inevitable, that sin goes hand in hand with woe throughout its whole duration; *that it is itself hell*.” Mr. Skinner of Boston remarks, “that every passion of our nature carried to excess is criminal; every passion carried to excess is painful. *This pain* is said to be the *punishment of the passion*.” Need we any more testimony on this subject to satisfy every candid reader, that we have given a fair and just representation of the doctrine as held and advocated by Universalists. If sin is itself hell, and woe accompanies sin throughout its duration, then sin must be its own punishment, therefore we have sustained the proposition—that sin is its own punishment and that there is no infliction of punishment by the penal laws of God.



In order to show the absurdity of the above doctrine, we shall only append four brief and pertinent reasons.

1. It overthrows the doctrine of an equal distribution of justice in the administration of Jehovah. In this world the righteous at times suffer more than the wicked—they are in adversity like Job, while the wicked are in prosperity and wallow in affluence. The innocent suffer with the guilty in the greatest calamities. All this, transpiring in the providence of God, has always been a rock of offence to infidels and could only be satisfactorily answered to the righteous by taking the future world into close and intimate connection with the present. This then is an insuperable objection to the theory of Universalism in reference to the punishment of sin.

2. The greatest amount of sin secures to the most wicked the least suffering. For it is possible for the haters of God and religion, not only to sear their consciences and get past feeling; but even as Paul says, "*to glory in their shame.*" They have lost all thoughts of God out of the heart; and imagine themselves as good as God himself, or that God is like themselves—they have lost all natural affection, and become reprobates. What adequate punishment do such realize? They feel less than the man who only occasionally sins, and retains a tender and scrupulous conscience.

3. The wicked generally commit sin for the sake of its pleasure and gratification; they even do the evil in preference to leaving it undone. The young seek the gayeties and fashions of this world in preference to the sober and substantial realities of religion. And in their imagination, for them to embrace the religion of Christ, is to be guilty of sacrificing entirely all desirable happiness. This is the case with all who refuse and spurn the gospel's joyful invitation to virtue and piety; they choose a career of sin and

folly. Sin to them affords no restraining virtue to deter from vice. Thus instead of sin being an adequate punishment of itself, and the most efficient motive to break off from iniquity, and practice piety, it affords the most powerful encouragement to repel the truths of God and continue to tread the path of vice. "Because sentence is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil." The man who occasionally tipples becomes a confirmed sot;—the spendthrift who learns the art of gambling, soon becomes excessively fond of his wickedness;—the youth who are once initiated into the etiquette of *reveling* and the *ball-chamber*, are soon passionately fond and wholly enamored with their jovial scenes;—the occasionally profane man soon belches forth the most horrid volleys of bitter imprecations without any conscientious regret for his nefarious habit. All this is done and sought for, for the sake of pleasure and gratification, however base, grovelling and detestable. We ask the sober-minded and truth-loving—how then, in the name of heaven, can *sin* be its own *punishment*? Echo answers, how?

4. This view of punishment excludes the Savior and rejects him as the Redeemer of man. This is not merely an inference drawn by ourself; but is manifestly expressed in their own language. Read the following language of Mr. Fernald, who was of sufficient consequence in that denomination to become the author of a work entitled "Universalism against Partialism;" "Repentance will not absolve from the punishment of sins committed." "It never will atone for what is past. If an individual sins, he has got to suffer for it the whole penalty of the law. *There is no REMEDY for him.* He may repent in dust and ashes; but this will never satisfy justice for the sin he has committed." By law he does not mean any thing else than the law of our understanding, and not the law of God;

and the legislator of this law is our own conscience, and that law only is violated by the commission of sin. In reference to this point Abner Kneeland says: "This law may be and often is transgressed by the *very acts* through which the *perfect law of God is fulfilled*." Of course we do not believe that repentance atones for sin, but that it is an indispensable condition of salvation. But when a man rejects repentance and every other *remedy*, does he not annihilate in his opinion the Lord Jesus as the Savior of man? We are inclined to judge thus, and we think justly too.

The view of Universalism which we shall notice in the next place is—

3. *That all punishment is emendatory; or the most effective means to procure the final salvation of all mankind.*

While Universalism teaches that the sinner must be punished for all his sins, and that there is no escape from this, it also proclaims to the world, that all the punishment of sin is corrective and reformatory to the *punished*. Indeed, the system is not stranger than the effort is useless, for any candid reasoner to reconcile the crude notions of this theory; for at one time it is said that sin is its own punishment, and that where sin exists there misery and woe will be entailed—and then after all, that this very punishment is corrective, and the most efficient *means* in the *divine plan* to restore man to perfect holiness; that sin, the great evil is upon the whole the destined, the only, the last, and most efficient remedy. The philosophy is, that the greatest curse is also the greatest blessing—that which is the fountain of the most distressing and fearful anguish, is also the spring of reviving and most sublime happiness—that which is the most destructive in its influence, is also the most restoring and healing. Perish such philosophy!

That such views are requisite to their theory of punish-

ment for sin, we are not inclined to dispute ; but that they are sound and philosophical, and worthy of the sanguine espousal of any theologian, we entertain the most sincere doubts. Indeed, they appear so puerile and unattended with any valid proof, that to us it is a stretch of credulity to believe that any man of sane mind can sincerely embrace and cherish them.

But we wish to transcribe some testimony in order to prove, that Universalists do actually maintain the sentiments we have attributed to them. We wish not to be found a false witness.

Mr. E. H. Chapin, in a discourse preached at Richmond, Va., on Universalism, "What it is not, and what it is," holds the following language: "We do not believe, then, that punishment is vindictive, but that it is corrective—emendatory." "We look upon it as a means and not an end; and as we believe that good is an end which the Deity intends, we believe that it will be accomplished; and when it is accomplished, the means to that end being no longer required, will cease to exist." Here we have it asserted, that punishment is emendatory and that it is a means in the divine plan to compass the grand end of man's destination, and when the ultimate good is attained, punishment together with the other means shall cease to exist. How far a Savior is consistent with this plan of salvation, we will submit to the candid reader for adjustment.

Mr. Jason Lewis, in an epistle addressed to the clergymen of the various christian sects, expresses himself in such language as this—"Punishment, from the hand of God, being paternal, therefore disciplinary, therefore remedial, the conclusion very naturally follows, that, at some time or other, when it shall have accomplished the object for which it was inflicted, it will come to an end." Again, he declares, "that God punishes mankind for their good ;"



and "that God chastens us 'for our profit,' and this profit consists in becoming 'partakers of his holiness.'" He is unreserved in the expression of his opinion, that all punishment is remedial, and that the ultimate object, for which it is instituted as a means, is to secure our holiness. There is no distinction made in the administration of the government of God against sin.

A. B. Grosh, who stands high in talent and influence in that fraternity in this state, in a pamphlet containing two Lectures, preached and published at Utica, expresses himself thus: "The sinner may be certainly and fully punished and *afterwards* receive the peaceable fruits of righteousness in immortal bliss. But no man can be crowned with God's salvation in immortality, and *afterwards* be punished. Hence the *means*, which is *punishment or damnation*, must always be put before and not limited by *the end*, which is salvation." Again: "Universalists not only believe all the promises of God, but all his threatenings, and assert fearlessly that every one of his threatenings is expressly intended and put in force to fulfill his promises—that *every penalty or punishment God inflicts on sinners*, is a positive proof that he will save them from sin."

1. In the opinion of this writer, a man may be fully punished for his sins and *afterwards be saved*.

2. *Punishment or damnation* is the *means* to secure the *end*, which is the salvation of the soul.

3. That every *threatening* of God *put in force* is *intended to fulfill his promises*, and all punishment of sin is a *positive proof* that he will *save sinners from their sin*.

The position that a man may be fully punished for all his sin and *afterwards* be saved, is at least debateable ground, if not wholly and manifestly absurd. I am aware that this is one of the bulwarks of Universalism, as well as of Restorationism; and that to demolish this, is virtually



overturning their theory of the punishment of sin. The advocates of Universalism profess to believe, that the sinner will be punished for all that his sins deserve, and that there is no escape from this punishment; and yet, that after he has endured the punishment fully, his sins deserve, he shall be saved. But saved from what? Not from punishment, damnation, or hell, for all this he has fully suffered; but saved from sin. The prominent doctrine is, and all appear to be harmoniously agreed in this, that the sinner is not saved from deserved punishment but from his sins. Is this logical? Is it Scriptural?

1. Saved from sin but not from punishment. Their doctrine is, as we have seen, that sin and punishment are related like cause and effect—sin is the cause and punishment is the effect. The sinner is saved from sin the cause, but he cannot be saved from the effect which is punishment. Pray, tell us, what will prevent the effect from following the cause, when the cause is removed? The same power which shall remove the cause will effectually strike out of existence the effect. When a whirlwind strikes upon the four corners of a house and scatters it into ruin, all the effects of the house will cease to be by the same ærial force. The power which should dash the sun out of existence would also extinguish the light of day. Therefore the pardon which delivers the sinner from his sins, will also save him from the punishment due to his sins, unless they assume the position that punishment precedes the commission of sin, and then they will be guilty of the philosophical absurdity, that the effect goes before the cause, and thus yield the argument, that sin and punishment are related as cause and effect—and also teach that God punishes man while he is yet innocent; or else they must declare, that sin and punishment take place at one and the same time, and end together. Thus the cause would not exist prior to the effect,

both commence to exist at the same time and cease together. If this be true, then sin and retribution meet together in the same person and at the same time; and while the sinner commits sin, he is saved from sin, and also damned or punished—thus salvation and damnation take place at the same time. Then Paul was in error when he spake of Christ as granting the “remission of sins that are past.”

But is it true, or is it unphilosophical, that punishment and sin begin, continue and end together? A robber may strike a man with a club and kill him, the deed is done but the effect does not cease. A man may slander his neighbor, the evil is committed but the influence may be blasting and disastrous long subsequent. Thus a man may commit sin and the punishment may, yea, must exist subsequent to the act. This is and will be the case when we deem punishment to consist wholly in the misery which flows from sin as its cause; but we do not conceive the misery growing out of sin to constitute the sum and substance of adequate punishment. We believe that one essential and terrible ingredient in punishment, will be the penal and positive inflictions of the law of God.

2. The sinner who receives all the punishment his sins deserve, cannot “*afterwards* be saved.” The Bible declares that “the wages of sin is death”—sin must first be committed before it can be punished, for the demerit of sin cannot be known or computed until after the wrong is perpetrated; therefore the act of sin must comprise a certain space of time, more or less extended, and the punishment of that sin a subsequent space of time. The one follows the other in succession. The argument is that the sinner is “*certainly* and *fully* punished” before he receives the salvation of his soul. Then salvation transpires at a time distinctly subsequent to the time of committing sin, and of enduring punishment for that sin. Now if we shall be

able to show that a sinner under these circumstances cannot be saved at all, then we shall have annihilated the argument and routed the position. As faith is a virtue and a condition of salvation, so unbelief is a sin and worthy of punishment; and as long as a man remains an unbeliever so long he is liable to punishment; he cannot escape from it. The man therefore, in order to cease to be an unbeliever must become a believer, for so long as he continues an unbeliever he is guilty of sin and deserves punishment, which he must endure; but he cannot be saved from the sin of unbelief so long as he endures the damnation and suffering for that sin, for the obvious and conclusive reason, that this would be a salvation before he had endured *fully* the punishment, the sin of unbelief deserves, as well as a salvation from deserved suffering—either of which is death to Universalism. Again; if the sinner must endure the condemnation and suffering his sins deserve before he can be saved, for all suffering must precede salvation; and so long as he continues to be a sinner he will deserve suffering, and this wicked character he must sustain until he is reformed, therefore he must be reformed, and serve God with all his soul and powers while he is yet suffering for his past follies and sins; thus be a sinner and a saint, a righteous and a wicked man, an innocent, a justified and guilty person at the same time,—all of which is the sum of absurdity. Who would risk his reputation for candor, while arguing that a man can endure all the suffering his sins deserve, and at the same time do sufficient to procure the favor of God and obey his righteous law, thus becoming a righteous person? All this appears clear and decisive, if argument and logic are worthy of any consideration whatever. There is but one way of escape, and to that, recourse is had to assume the position that—

2. *The punishment or damnation is the means* to secure the *end*, which is the salvation of the soul. How sound, logical and philosophical this argument is, a few remarks will be sufficient to show. If "punishment or damnation" which is the means of securing the salvation of the soul, or a deliverance from sin, and all this suffering or punishment is but the effect of sin, then we draw the conclusion that the *effect* as means, has the power to destroy its own *cause*. If the sin committed by man should entail upon him mental and corporeal suffering, and this suffering in turn should be so emendatory as the means to secure the *end*, which is salvation, and salvation can only be acquired by a release from, or a remission of sin, we ask, does not the *effect* annihilate its *cause*? Most assuredly. Well, must we depend on a doctrine so absurd and unphilosophical as this, in order to secure the salvation of the soul? We might well pray the Lord to deliver us from its tenderest mercies.

3. Moreover, what positive proof can we discover in any or all the inflictions of misery for sin, in the light of the above reasoning, that God will eventually without fail, restore us to final holiness and happiness? Just none at all. We may see the coruscations of divine vengeance and a clear foreboding of a terrible, final and endless doom. We entreat the reader to repent of sin and believe in Christ as the only Savior; sue for pardoning mercy and the remission of sin in the blood of Jesus, and a deliverance from the curse of God, that you receive a new heart and not realize the punishment your sins have deserved.

From the false position that all punishment is emendatory, and is introduced as *means* to effect the *salvation of the soul*, they assume another position, though naturally following from the former, yet equally fallacious.



4. *That all punishment instead of vindicating the law and authority of God, is obviously designed to effect the sinner's greatest good only.* This, they say, is the absorbing object, the administration of the threatenings of God was designed to effect, and that this object alone is in consonance with the character of divine goodness. To be delivered from the punishment sin deserves, would be the greatest calamity that could befall man while in this state of probation; therefore all punishment instead of being *a curse* to man, as represented in the Bible, is man's greatest and most desirable *blessing*, as taught by Universalism.

As we have no inclination for, or tact at misrepresentation, and as we should fail of the object we aim at securing, the overthrow of this destructive error and the establishment of the truth; we wish to fortify the representations of the tenets of Universalism with its own undeniable testimonies, as drawn from the writings of its advocates. What language then do the champions of this system hold forth? Let us begin with him who stands at the head of the army, and who is the alpha and omega of Universalism.

Hosea Ballou holds the following language: "Now we know that it is not the nature of goodness to harm any creature, but to do good to all." \* \* \* "That God will never administer any kind of affliction to any of his creatures, *which is not designed for their benefit.*" When we should hear a minister take his text, and quote the language of Christ uttered in reference to the overthrow of Sodom; and then announce to his audience, that he designed to illustrate the "Divine goodness in the destruction of the Sodomites and other sinners," we should have some ground on which to base a supposition, at least, that all the judgments of God were designed in the estimation of the preacher, for the *benefit* of the punished. In addition,



should he interrogate his hearers thus: "Why should our heavenly Father manifest any disapprobation of sin? Does he suffer any inconvenience from it?" And should he dogmatically exclaim in reference to the overthrow of the cities of the plain, "that God acted in this instance consistently with his nature, which is love, and with his character as a Father;" all doubt of the preacher's true position in relation to the character and object of punishment would be swept away. Now this preacher is the identical Hosea Ballou. His views may be learned in his "Lecture Sermons."

Mr. Sawyer declares that, "Universalists believe that all inflictions under the righteous administrations of God, are designed to benefit the punished." "This is the end, the only end, as Universalists believe, for which God inflicts punishment."

Mr. Skinner remarks that, "Punishment, we have seen is corrective and limited. A remission of such a punishment would be a *curse* instead of a *mercy*, because a just punishment is as necessary to our welfare, as any thing that love can do."

Mr. Williamson declares that, "From such a punishment, my position is, that man cannot escape, by any possibility; and I may add that, were it possible, *the escape would be a curse* rather than a blessing, and man's rejoicing over it would be as ill-timed as those of a sick man, who should rejoice that he had escaped the taking of a healing medicine," &c. "I repeat it again: sin is an evil, and punishment is a remedy, and it is a poor cause of joy, that we have escaped the Good Physician, 'who healeth all our diseases.'"

We need not multiply quotations of this character, for the purpose of proving, that the representation we have made of the doctrine of punishment is genuine. For the

mere statement of the doctrine would secure the acquiescence of every intelligent Universalist.

But to the soundness of the doctrine. From this we decidedly dissent, and would without hesitation record our unequivocal disapprobation, though we deem it not of sufficient importance to enter into any lengthy and regularly framed argument to controvert it. It appears to us that it would be a very difficult task, for us to induce a sick man to believe, that the healing and efficacious medicine which proves to be an effectual remedy for his virulent malady, should be looked upon as severe and condign punishment. Yet this but illustrates the unpleasant task of a Universalist, that all punishment for sin is inflicted on the sinner for his benefit, and that a deliverance from punishment would be a *curse* and not a blessing. To us it appears beyond controversy, that either the punishment of sin is designed to vindicate the *law* and *authority* of God, and not to effect the chief, personal, present and eternal good of the punished; or else there is no such thing as punishment for sin. It requires but little acumen, for any one to see, that a doctrine which maintains that to realize a deliverance from punishment *is a curse*, and would in fact be an escape from the Good Physician, 'who healeth all our diseases,' that such a doctrine sweeps with its besom of destruction the atonement of Christ from the catalogue of christian doctrines. If punishment of sin is a blessing, affords a healing remedy, and acts the Good Physician, and presents the *means* of salvation, what need is there of an atonement of Christ and his spilt blood? Or was it impossible for God to punish man for sin without the sufferings, death and atonement of Christ? It is our province to show the fallacy and error of this *speculative system*, and leave the adjustment and reconciliation of its *crudities* to those who stand forth before the world as its advocates—if the recon-

ciliation of absurdities does not surmount the stretch of their philosophic and moral powers.

A want of discrimination and a false rule of interpretation, not to say, a willful corrupting of the truth, has led to all this astounding error. When the Bible speaks of the afflictions of the righteous, and that all these will accomplish good to those whose minds are imbued with humility and grace; to apply all these declarations to the wicked, is a slander upon divine wisdom, a prostration of truth, and hoisting the floodgate of polluting and desolating falsehood. The judgments which the Almighty pronounces upon the wicked are not declared to effect their good. When the wicked shall be punished with everlasting destruction from the presence of the Lord and his glorious power, then shall the Lord vindicate his law and authority, and condemn the unrighteous to an everlasting overthrow—when God shall pour out his fury and anger upon the bloody and deceitful sons of men, they will not be the fury and anger of love; but the fearful manifestation of his vengeance and fiery indignation which shall devour the adversaries.

Thus far we have been passing over the ground occupied and argued by Universalists, with the primary object in view, to show what Universalism is in reference to the doctrine of punishment, as well as briefly to expose its fallacy and its worthlessness. We shall now proceed to investigate the doctrine of the punishment of sin as taught and supported by Scripture and reason.

While we take up the subject positively, we shall scan the various features of punishment in succession, and present the orthodox views and argument as far, and as fully as our capacity shall enable us.

## I. DIVINE PUNISHMENT INFLICTED UPON THE WICKED.

1. *The simple doctrine of punishment.* We should possess some definite conception and a clear discernment of the primary meaning of the term punishment. This doctrine presupposes a Being who is clothed with the authority to inflict condign punishment—a subject upon whom it is inflicted—and adequate reason for administering punishment—God inflicts, the wicked are the subjects, and the sins and iniquities of their lives afford sufficient occasion.

The doctrine of punishment teaches that the sinner receives a just and adequate infliction for his crimes; having become a transgressor of the divine law in despite of goodness, justice and truth, incurred the penalty of death, and consequently being doomed to suffer the condign inflictions of wrath. That Reason, after searching the natural government of God, and scanning the common affairs of life and divine providences, most readily accedes to the doctrine of the punishment of sin, is admitted without any disclaimer. This is also the unequivocal and positive language of sacred history and the revelation of God, from that dismal hour when the primordial pair first partook the forbidden fruit, down to the close of the apocalyptic visions. In the punishment of sin, desolations have covered the face of nature, cities have been overwhelmed and become heaps of smoldering ruins, governments subverted and nations rent asunder and dispersed, their treasures pillaged, and their land made to reek with human gore. The scathing judgments of heaven have shaken the mountains, and filled the valleys with lamentations and woe. Down the course of time the hand of God has reared monuments for our admonition, which speak in thunder-tones the plague of sin, and the just judgments of God against the perpetrators of crime. So various, minute and prominent have been the inflictions for crimes, in the dispensations of God, and the moral govern-

ment of the world, that the most Stoical in heart, and skeptical in faith, lack stupidity and indifference not to discern, and nerve to enter a bold denial of this doctrine. For even the teachings of reason are so lucid and convincing, that the most degraded and depraved nations and kindreds of the earth, entertain some notions, more or less definite and correct, of merited punishment for crime. Whatever argument and propriety reason may assign for such a connection between vice and its reward in this life, reason does not arrogate to itself the province to show cause why such a state of things shall not exist hereafter.

## II. THE OBJECT OF JUST AND ADEQUATE PUNISHMENT.

While Universalism teaches that all punishment is wholly reformatory, designed and always resulting in the highest possible good of the sufferer; orthodoxy declares that one of the chief objects, if not the most prominent, of all judicial inflictions is—

1. To vindicate the moral government of God as consisting of laws which are inviolable. The laws of God enjoined upon his rational creatures constitute his moral government. This government is moral, because it claims the voluntary services of man and holds him responsible for all his activities. Every breach of divine law, of which man becomes guilty, and every departure from its holy requirements in affection and action, incurs its penalty. And in order to save his moral government from entire prostration, inefficiency and total disregard on the part of the human family, it is absolutely necessary for our Creator to subject the transgressor to its judicial inflictions. Only in this way can he sustain his government, and vindicate his character from the charge of insincerity, exclusive of a remedial system of mercy. For it is well known that "Christ has become the end of the law for righteousness to every



one that believeth;" therefore the believer shall be saved from the penalty of the law, and yet the moral government of God is sustained without the semblance of reproach; but independent of this system of grace in Christ, the moral Governor of the Universe has seen an absolute necessity of punishing the guilty in order to show his rightful authority and unswerving integrity. Should God not punish the guilty, his law would very soon lose its sanction and wholesome restraint, and his own character would be void of moral honesty and truth; therefore the importance of vindicating his laws in inflicting merited punishment upon "every soul of man that doeth evil."

How far does the Bible go to prove and uphold the declaration, that the Almighty in the punishment of the wicked, vindicates his law and character—justifies his providential dealings—establishes his righteousness before a gainsaying and rebellious world? We read the following record of truth in Ps. li. 21—22. "*These things thou hast done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in order before thine eyes.* Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver." The wicked thought and concluded, because of the long-suffering of God, that they might trample under foot the divine laws of Jehovah with impunity. They were stupid enough to imagine that God regarded with the same feelings, the perverseness, depravity, and open violation of truth by man, as they did themselves. And every successive display of divine goodness and forbearance, was unsuccessful in correcting such impious feelings and sentiments, and only emboldened them to persist in sin with shameless audacity. Therefore the only alternative left, was for God to take the work of judgment and punishment in hand, and thus reprove and set in order their case before

their eyes—only in this way could he vindicate his divine authority, justice, holiness, and prove decisively that he would at all hazards sustain his moral government. Why did God threaten the inconsiderate, heedless, the perverters of right, with such a fearful overthrow, that he would tear them in pieces, and there should be none to deliver, if he did not in this summary way design to exhibit his abhorrence of wrong, and prove incontestably that the sacredness and authority of his law could not be sacrificed? He is righteously resolved to defend his government and vindicate himself from all slanderous aspersions, and prove that, he is invariably governed by integrity, truth, holiness, justice, though the world be damned. He will never save the world and pollute his throne, sacrifice his law and truth, and prostitute his divine authority. Indeed, if man is ever saved, the mode of his salvation shall never reflect an impeachment on the character of God; sooner than this the storm of wrath shall sweep through the ample rounds of creation, and overwhelm the rebel throng beneath its pressing waves. He will vindicate his law.

We read another affecting declaration of what God will do to prove that he is Jehovah over all the earth, in Ps. lxxxiii. 14—18. This Psalm is a prophetic prayer in reference to all such who are the enemies of the people of God; they made war upon God's children in order to exterminate them and to take possession of the house of God—they were strong and confederate against the ways of the Lord: therefore the Psalmist prophetically prayed, "As the fire burneth wood, and as the flame setteth the mountains on fire, so persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy face, O Lord. Let them be confounded and troubled forever; yea, let them be put to shame and perish." Why all this affliction, and ruinous

tempest? For the sake of rendering the creature man miserable? Not exactly so; but to show that God has no fellowship with the unfruitful works of darkness, and that by judgments and wrath he will teach the rebellious race that his character is holy, and that his law is just and right, and that his sceptre extends over the earth. He adds in the same Psalm, "That men may know that thou whose name alone is Jehovah, art the Most High over all the earth." Here then we have another example clearly teaching that the Almighty displays his vindictive wrath in the punishment and overthrow of the ungodly. As he has done so in the past, his doing the same in the future will be in strict accordance with himself.

We shall give another instructive record in confirmation of our position, as brought to view in the history of Nebuchadnezzar. It may be read in Dan. iv. 25. "Till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." Nebuchadnezzar, the king of Babylon, became proud and haughty, he forgot that the Most High was King of kings, ruling in the armies of heaven, and that his supreme authority extended over the habitable globe, therefore he grew up a royal sinner and the oppressor of the poor. The goodness of heaven did not humble his pride, nor did he acknowledge his dependence on the good pleasure and arm of the Arbiter of the Universe. He renounced all allegiance to the government of God, and imagined himself invested with the prerogatives of a god, therefore the Lord took his case in hand. To show the world that the haughty looks of man were contemptible in his sight, and that he would crush all undue aspirations, and break the arm of oppression, he poured down upon the king of Babylon the vial of his wrath. He was driven out with the beast to crop the grass until seven years had rolled over his head; and then he should ac-

knowledge the moral dominion of God over the earth. When the king's reason returned again, he lifted up his eyes to heaven as a man, and not downward to the earth as a beast, and he praised the God of heaven who liveth forever and ever, "whose dominion is an everlasting dominion, and his kingdom is from generation to generation." The Almighty will make all his creatures sensible, that they are under the control of his divine government, and that an acknowledgment of the same shall be extorted, either by the subduing influences of kindness and mercy, or by the crushing weight of vindictive punishment. Thus he will fortify and defend the supremacy of his law; convincingly prove his sincerity, honor and justice; and that the glory and inviolability of his government are the most prominent objects to be secured—the first and last, and that all other objects are subservient to these ends; these shall not fail though all others should prove abortions. But thanks be to God, that he can be just and yet the justifier of every soul that believeth in Christ!

Another object of just and adequate punishment is,—

## II. TO RENDER UNTO EVERY TRANSGRESSOR HIS DUE.

The principle of distributive justice is fully incorporated with the doctrines of the Bible—He will render to every man his due. So plain and universal is the connection between vice or ill-deserving, and punishment, that no nation or kingdom is skeptical on this point. And so familiar is this truth, that it has assumed the form of a common proverb—vice is its own punisher. If well-doing has the promise of the present and future life, why shall not an ungodly deportment ensure tribulation and anguish?

It is not our object to investigate at present, how much and how long punishment, the sinner has deserved, or can deserve by living in sin; but to state and prove the fact



merely that judicial inflictions for crime are deserved by the wicked, and that these they shall reap in the proper time, unless saved by faith in the blood of Christ.

The wicked deserve punishment. So, at least, the Bible expresses itself. "The wages of sin is death." Rom. vi. 23. "Woe unto the wicked, it shall be ill with him; for the reward of his hand shall be given him." Isa. iii. 11. The death and woe of the wicked are visited upon them, because they have deserved them as a reward. These are therefore just and adequate—such punishments are in accordance with their demerit. Paul in speaking of God and the reward of the ungodly, says: "Who will render to every man according to his deeds:—unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil," &c. Rom. ii. 6—9. Solomon, by the inspiration of God, says: "If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. xxiv. 12. The prophet of the Lord speaks in this wise: "The Great, the Mighty God, the Lord of host, is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Jer. xxxii. 18, 19. The Saviour gives his sanction to the doctrine in the following language: "For the Son of man shall come in the glory of his Father, with his holy angels, and then he shall reward every man according to his works." Matt xvi. 27. "And Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12.



It would seem unnecessary to multiply quotations, when the truth of our position is so undeniable, and so repeatedly made the subject of remark, in the volume of inspiration; and withal so generally favored with the cordial assent of the candid and wise: but it appears, at times, that truth needs numberless confirmations to disperse the incredulity of man, and engrave its lineaments upon his bewildered heart.

The punishment for sin is the reward of the wicked. It is a debt contracted which must be paid, unless canceled by the blood of Christ, whose province it is "to heal all diseases and forgive all iniquities." Sinner! dost thou not dread thy fearful doom? Hark! the thunders mutter peals of sullen wrath along the lowering, gloomy horizon—the forked fires gleam with the arrows of legal death—the scowl of woe on wings of fevered air portends thy speedy ruin—and "art thou still secure and wilt thou still refuse to pray?" Thy Judge descends, his glittering sword unsheathed, the marble breaks, the dead are raised, and all the land fears the wail of death; and is thy forehead lined with brass and thy heart incased in steel, and dost thou vainly hope to stand in the Lord's avenging day? Thy due! O sinner, thy due!! thou wilt sink to the depths of the dark abyss beneath the load of thy just reward—condign punishment for crime—hide thyself in the rock that is cleft for thee—for thee!—till the storm be overpast.

3. To demonstrate to the righteous that in escaping the wrath to come, they avoided an *actual calamity*. So incredulous is the heart of man that, under certain influences, the plainest truths are doubted; but while the godly believed the sincerity of God in his threatenings, and ordered their lives accordingly, with a view to escape the doom of the impenitent, they are now doubly convinced of the wisdom of their choice, and the virtue of religion. In the punish-

ment of the wicked, they discover real misery ; and in their own deliverance from this calamity, they realize a full compensation for all their toil, the opposition endured and reproaches borne for the sake of the gospel. Yea, the reward is so infinitely great, that it could be derived only from sovereign, unmerited grace. For the woe avoided and bliss secured, they praise God in cordial, hallowed strains.

The next point to which we shall invite the attention of the reader, is,—

### III. THE NATURE OF PUNISHMENT.

We have noticed the doctrine of punishment simply considered, and the *object* secured in the administration of condign punishment; now, in order to pursue the chain of argument, and the full elucidation of the subject under consideration, it seems requisite to contemplate as briefly as it may be, *the nature of this punishment*. After we shall have passed through with this, we promise to enter upon the investigation of *future punishment*.

1. *The deprivation of eternal happiness*. Punishment is not only *positive*, but also *negative*; and one ingredient in the damnation of the soul, is the loss of that bliss which religion is adapted to secure. The Savior tells us that many will *profess* him, and pretend to prophesy in his name, and perform many wonderful works; and for all this, they will claim an entrance into heaven; but upon this, Christ will *profess* that he never knew them, therefore he will say, “depart from me, ye workers of iniquity.” Matt. vii. 23. A departure from Christ, is nothing less than a loss of happiness, which shall be the portion of *all* who fail to do the will of God, and are consequently, worthily called the “workers of iniquity.” We read in Matt. xxii. 13. “Bind him hand and foot, and *take him*

away, and cast him into outer darkness, &c.” Here the guest who had not on the wedding garment, was hurried out of the presence of the king and the banqueting chamber, deprived of the feast and the social enjoyment of the guests, consequently his disappointment and loss were great. All this significantly teaches that the wicked in their miseries shall feel the loss of heavenly bliss.

“Who shall be punished with everlasting destruction from the *presence of the Lord and the glory of his power.*” 2 Thess. i. 9. When those, who know not God and obey not his gospel, shall be driven from Christ and the enjoyment of his happiness, they must dwell in a very unenviable state, and sustain a loss which human numbers can never compute. A deprivation of Christ and glory.

2. *The wicked shall suffer the natural consequences of their sins.* In this respect vice will inflict punishment upon the criminal; there is a close and inseparable connection between vice and misery. The man who is conscious of guilt must feel the throbbings of sorrow and internal anguish; shame and confusion must at times overwhelm his soul, while scanning his account before his Judge. The moral sensibility of man cannot be eternally bribed, its smothered voice will suddenly awake amid the rattling thunders of the judgment-day, and sting the soul with scorpion pain. In the spirit-world, he shall no more be surrounded with scenes of diversion, and devote the hours to dullness and sleep, and thus prevent earnest reflection; but his crimes shall be dressed in their most heinous garb, and the reflective powers of mind shall move with lightning speed, and grasp the whole. In view of mercies slighted and sins trifled with, an irrevocable injury to the immortal soul will be experienced.

In all this shall dwell the “worm that dieth not and the quenchless fires.” The inflamed passions shall no more

find congenial elements, for the "former things have passed away;" whence they will be the more enraged and restless. The mind shall rove upon the past and bound upon the future in wild amazement and horror; the base transactions of the past shall roll in filthy surges upon the memory, and the dismal apprehensions of the future shall send the flash of fury across the dark abyss. Neither towering heights shall transcend the lashing waves of infuriated crimes, nor the deepest caverns secrete the victims of the natural punishment of sin. Wherever they go, there is hell. This will be a bitter ingredient in the cup of woe.

3. *The punishment of the wicked shall also be positive.* By this is meant, that the wicked will realize more misery than what grows out of sin as a natural result; that punishment for sin will in a great measure depend upon the will of the Lawgiver. Not only were the ancient nations so deeply impressed with this idea as that it constituted the authority and force of all their appeals to deter from vice; but the notion has become so common as to be interwoven with all the common legal and judicial transactions of civil government. The chief ingredients of punishment for crime depend on the will of the legislator or judiciary. Is this not a living element in the moral government of God?

Without this aspect of deserved punishment, but few of the ungodly would forsake sin, repent and humble themselves under the mighty hand of God. The natural effects of sin exercise but a trifling influence to control the hearts of a majority of the wicked. Many commit sin for its mere gratification, and are only induced to desist by the threatening of positive punishment.

Almost all the threatenings of God intimate and teach the doctrine of positive punishment. In Matt. x. 28. "But rather fear him which is able to destroy both soul and body in hell." Cicero used to say, (*deos non nocere*), "the gods



do not punish;" and this would be the teaching of the Bible, if all punishment depended on the natural consequences of sin. But Christ, in whose lips there was no guile, declares that God possessed power to destroy both soul and body in hell—this God, we should, therefore fear; and break off from sin and injustice. This same doctrine of positive punishment is taught in a great number of passages of Holy Writ.

The teaching of the contrary doctrine has always been attended with the greatest mischief to morals and religion, in all ages of the world. When Papacy prevailed in unlimited power; and in its greatest corruption, then the flood-gates of sin and depravity were opened through the sale of indulgences. From the pope to the most illiterate and deluded follower of Catholicism, all lay weltering in filth and crime. No less deplorable was the state of things in the infidel era of France, while Voltaire, Diderot and their coadjutors, were with zeal, activity and boldness, employed to disseminate their perverted notions of truth and their malicious speculations upon the Bible. When all positive punishments were discarded, and man's future destiny denied; then immoralities and every species of vice took a wide and desolating sweep over the morals of the people. There was no opposing barrier, nor restraining influence to check the foul inclinations of the heart, and the infernal machinations of an inflated pride. It is so in every nation, city and neighborhood, where the restraining influences of positive future punishment are discarded. The corrupt heart of man will find its congenial elements in vice and scenes of bebauchery. Every community is therefore the gainer in morals and religion, where the doctrine of future *positive punishment*, has full scope, in popular instruction, to exert its restraining influence upon the public mind. For this reason, if for no other, the *positive nature of punishment*



should not be suppressed in public preaching. Shun not to declare the whole counsel of God, whether men will hear, or forbear.

#### IV. FUTURE PUNISHMENT.

There are but few, comparatively speaking, who reject the doctrine of *future punishment* and advocate the doctrine that all punishment for sin is strictly confined to this present world. Among that class of religionists who have received the appellation of Universalists, there are some who maintain that there will be future punishment, nevertheless limited in its duration; and others who entertain scruples and doubts on the subject, fearing its probability and shrinking from a denial of the doctrine: so that but a small minority of those who found their religious faith on the Bible are possessed of the temerity to utterly and unreservedly reject this religious tenet. However many fondly wish and make attempts to prove, at least in popular instruction, that the doctrine is nothing more than a chimera of the enthusiast. We repeat again that the great proportion of Christendom, together with nearly all, if not all, of ancient and modern heathen nations, who were favored only with the lamp of nature and reason, have openly believed the doctrine of punishment beyond death. Therefore in this discussion we stand on the faith of the world, which affords, to say the least, a presumptive proof of the doctrine; and as we pass through with the argument we shall show the fallacy, from reason and Scripture, that all punishments are confined to this life; and maintain that punishment for sin will extend into the future world.

1. *Without future punishment God cannot justify his providential dealings.* It would seem that the most careless observer must be fully convinced, that in this world there is an unequal distribution of rewards and punish-

ments—that the wicked often suffer less than the righteous during the journey of life. There are numberless cases occurring on the theatre of time, in which the justice and impartiality of God's proceedings would be liable to impeachment. Look at the honest-hearted and patient Job, enduring every species of adverse providences, in property, in family and in his person; while the wicked flourished, accumulated wealth, and enjoyed with unruffled composure the social circle of friends, reproaching the servant of God for his hypocritical pretensions to piety. While Paul, the great apostle of the Gentiles, was toiling, preaching the gospel to the outcast, with fatigue and amid peril, in poverty and want, in hunger and distress of soul, braving the stormy deep and enduring the malignant persecutions of those he wished to save, in prison, chains and death, for the sake of the gospel, virtue and religion; the haughty and wicked of the earth, fearless of God and man, were applauded for bravery and decked with regal honors, pursued their wonted course of life in peace, with tranquil days and nights, gratifying their appetite with well-served viands, and their unhallowed passions with every sinful indulgence. The Waldenses in the valley of Piedmont, lived in humble cottages, worshiped the God of heaven around their own firesides, educated their children in habits of industry, honesty and economy, instilled into the tender emotions of mind the bland spirit of Christ and the holy principles of virtue and religion, training them up for the church, for Christ and for heaven; thus in peaceful retirement they lived as the inoffensive saints and servants of God. They tilled the glebe and eat their food with thankful hearts. Their own industrious hands procured the raiment they wore. But lo! the storm gathered around in threatening aspect and menaced a sudden and tumultuous cessation to all their earthly enjoyments and pleasing prospects. The

storm of bloody persecution thundering along the mountain side, poured the infernal yells of war and death through all the land. Human monsters seized the praying sire upon his knees in humble supplication to God for grace, and with the glittering scimitar severed his head from his shoulders. They pillaged the house of God of all his pious followers, and dragged them to the burning stake, and there mingled their bones with the ashes of the faggot-pile; while others were broken on the wheel, tormented till life expired and the soul was conveyed to mansions of bliss. Innocent children and defenceless women were made the subjects of infernal malice, and were obliged to drink the cup, mixed with the gall and wormwood of adversity. After all this rage of persecution and shameless atrocities, the pampered priests, at whose word all these things were done, were permitted to receive the highest civilities of life, and parade in flowing gowns and decked with tinsels, live in splendor, revel in palaces and exult over the weltering victims of Piedmont. If the wicked receive all the punishment their sins deserve within the limits of their mundane existence, how shall we justify the rectitude of God in such dispensations?

Thus while piety and virtue are unrewarded, profligacy and crime go unpunished and oft confer upon their votaries affluence, pomp, applause and luxurious ease; while innocence and rectitude are left unprotected, hypocrisy and vice are elevated to posts of honor and responsibility—the criminal passes along with impunity, and knaves are made the guardians of public weal, while men of uprightness are censured and doomed to infamy and wrong. In all this state of affairs under the moral government of God, we cannot tell who is punished—what crimes—how great the desert of sin—nor whether the ends of the divine government are attained. The righteous suffer as much and at times more

than the wicked, therefore upon the ground of no future punishment, for aught we understand, virtue and religion are followed with a poor reward; while vice and irreligion are crowned with all the comforts, honors and tranquility of earth. The dealings of providence do not vindicate the justice and moral government of God, for the righteous suffer as well as the wicked; nor do they secure the reformation of the wicked for many of them "grow worse and worse," adding crime of the deepest dye to crime; therefore all the arrangements of the divine government are a perplexing and an inexplicable riddle.

Under this view of the subject the greater the sinner the less his punishment. His conscience becomes callous, his perceptions blunted, his energies nerveless and his very soul steeped in the font of stupifying crime. His remorse is slight and his sorrows are like the waters poured upon the rock—he feels not as other men in regard to sin, the importance of religion, death and eternity.

But carry out the doctrine of future punishment and all God's providential dealings are justified. The men covered with inglorious obscurity shall come forth—the knave dethroned—the hypocrite unmasked and the upright honored—the pious rewarded and the wicked damned.

That which is lacking in the rewards of the pious in this life will be completed hereafter, while the tyrant and the oppressor, the profligate and the despiser of God, shall receive a just and adequate doom in the future administration of the moral government of the Almighty. There all difficulties will be solved, all incongruities harmonized, and all the ways of God displayed in beauty, perfection and consummate wisdom, before the gaze of the assembled universe.

2. *Without future punishment many of the wicked would elude judicial inflictions for all that their sins deserve.*



If we shall be able to show, that sins are committed for which the perpetrator receives no adequate punishment, then we shall advance a strong argument to prove the necessity of future punishment; since, indeed, the Universalist professes to believe, that the sinner must suffer all that his sins deserve. We state, that some sins cannot be punished in this life. Drunkenness is a sin against God and against the physical laws of nature. The man addicted to this vice, visits the grogshop, drinks, gambles and blasphemes—he spends the midnight hour in his frolicsome glee, and reels and drinks; when, alas! the vital laws of life receive a sudden, fatal shock from an apoplectic fit, and he sinks into the cold embrace of death. It was sin that led him on, benumbed his moral and mental powers, and poured the chilling oaths from his lips, quivering with the last gasp of breath. Where is he punished for his last crime? Another seeks the dark and dismal retreats of the earth, and searches for his prey in the watches of the night. He meets his fellow clay, he points his pistol and demands his purse, or life is forfeited—at that moment, in self-defence, the dagger pierces his murderous heart; he sinks a lifeless corpse. Where does retributive justice mete out his reward? His crime was as great and as black, in God's account, as though his pistol had drunk his brother's blood.

The third has no reverent thoughts of God in his heart, and through pride he elevates himself above every thing that is holy—his soul has become a sink of sin, and from his lips, as the volcanic lava, flow horrid blasphemies—he curses the soul of man, the oracles of truth, and the resurrection-morn; he blasphemes the God that made him and defies the Omnipotent arm to battle. No sooner done, than the surcharged cloud sends the electric fluid, that smites him to the ground. He dies with imprecations on his tongue; where is he punished all his crime deserves?



The man who usurps authority over his own life, and sends his soul into the presence of his God by the act of suicide, does he receive a just and adequate punishment for all his sins deserve on this side eternity? Where and what is his punishment? Does the Universalist say, with an air of contempt, none but insane persons will ever commit suicide? This needs proof, and above all, the insane man who commits the act, may have occasioned his insanity by some other violations of right, or justice, therefore the crime stands in its native and unmitigated character.

If we could show that but a single sin were unpunished in this life, it would argue the necessity and certainty of future punishment; but since numberless cases occur, where the wicked cannot possibly realize condign punishment in this life, therefore there is in reserve a just and adequate punishment for the ungodly who die with sins unforgiven, and are unreconciled to their Creator.

But the caviler may try to elude the force of the foregoing reasoning, by saying, that his belief is, that the act of sin and the misery of punishment take place at one and the same time. Let us sift the soundness of this philosophy. The act of sin supposes a time in which it was committed, and the punishment of sin also; and as the punishment of sin could not exist prior to the commission of sin,—for then the innocent would suffer as though they were guilty, which would reflect injustice on the administration of the Creator—therefore, if the doctrine be true, punishment must begin at the very point in which sin began to exist and both end together—yea, that sin is punished by itself, and that *penal inflictions* have no part in punishment. Suppose a man does *wrong*, as Paul did, and yet thinks that he does God service; but afterwards becomes convinced of his error, and obtains forgiveness because he did it ignorantly in unbelief. Where and what is his punishment? Did it take

place at the time, wrong was perpetrated, and consist in the "terrible compunctions of conscience," when at that time he had a pleasing satisfaction that he had done right, and felt no sorrow, regret, or inconvenience from the act? But at a time, perhaps years subsequent, when he became convinced of his error, he felt stinging remorse for his wrong doing, and exercised a godly sorrow for the act. This is not an improbable case, but only one among a thousand. It is sufficient to show the fallacy of the above position. But how many pamper their lusts, feed their basest passions, cut loose from every moral restraint, flaunt along on the theatre of fashion; and all this, to drink the cup of pleasure. Vice to them affords more gratification than the practice of virtue—profane language than the solemn voice of prayer—the promotion of ungodliness and irreligion than the prevalence of vital religion. Not only do they find more comfort in pursuits which heaven disapproves than in those things which God approbates: but even in the act of sin, they realize more pleasure than the pain and misery of punishment, so that, upon the whole, they prefer folly to virtue. These are stubborn facts and cannot be caviled away. If so, where shall we find punishment just and adequate for crime? Verily, not at the time of sin, nor in its consequences.

This position of Universalism is sufficient to encourage the wicked in the grossest immoralities of a fallen world; it stimulates to the most barbarous atrocities, as well as to the most fashionable modes of sin and reveling; therefore it cannot consist with truth and the arrangements of God. Even all the benefits Universalism promises, namely, to reform and ennoble human nature, are frustrated through the influence of this doctrine alone. And where can we concoct a speculative principle more ruinous and sweeping in its career than this? It repeals all civil and divine law,

enacted for the government and punishment of man. It annihilates all civil and judicial tribunals, or brands them as unjust and useless. It criminales the dealings of God in punishing the vile, overturning nations, burning cities and deluging the world, in tearing up and throwing down the conspiracies of giant men, if all punishment grows out of and only lives during the *act* of sin. It brands the forbearance and long suffering of God, in executing his threatenings, with hollow-heartedness; for so soon as the act of sin is past, all occasion for punishment has transpired. Yea, all his threatenings are a sham, a pretence too base to be attributed to the holy God of heaven and earth. Who then can accede to such monstrous positions, or be persuaded by such fallacious reasoning?

If it be false, that sin and punishment begin and end together, then the suicide, the murdering robber murdered, the avenged blasphemers, and the dying drunkard, must receive an adequate punishment subsequent to the extinction of life. Yea, the Bible teaches that all who die, impenitent and unforgiven, must suffer the penal inflictions of God in the future state.

Others wish to press natural death into the service of inflicting punishment for sin, or that death is punishment for sin, in order to evade the necessity of future punishment. We are sensible that the errorist will grasp for a shadow, in order to save a sinking cause—he will jumble together the most obvious incongruities. Let us place a few of their doctrines in juxtaposition, with a view to show their utter hostility to each other and the impossibility of their reconciliation. Universalism teaches that all punishment grows out of sin, and ceases with the act of sinning—they begin and end together; and that punishment originates from no other source than from sin, it lives and moves in this alone; therefore there is no positive punishment inflicted by God.

Universalism teaches that natural death does not result from sin, but that man was originally created mortal. Yet when the circumstances of the death of the wicked, are such as to preclude the possibility of their receiving adequate punishment for sin, and consequently a stern necessity exists for future punishment; natural death is talked of as the just punishment of crime; when, at the same time, punishment is the result of sin, and natural death is not only, not the effect of sin, but dependent wholly on God for existence. How then can death natural, be the punishment of the suicide and others? The natural consequences of sin are combined in punishment, and while natural death is no result of sin, how can it form an ingredient in punishment, or constitute the whole of the punishment of certain sins?

Indeed, if natural death be punishment, then the righteous and innocent children, suffer the same misery the suicide does—yea, even more; while the former endure protracted illness, pain and spasms; the latter from health passes through death in a moment. The loss of life is no greater sacrifice to the villain, if there is no future punishment, than to Paul, or Peter. Verily, instead of a loss and punishment for crime, death itself becomes his infinite gain; for by death he is delivered from a world of sorrow and sin, and introduced into the regions of holiness, and perfect beauty and joy.

Reason affords another powerful and conclusive argument in favor of the necessity of future punishment, in order that the sinner may reap all his sins deserve. *Reason teaches us that the works and influence of men do not cease at death.* The labors of Paul, of Peter, of a Luther and a Melancthon, of a Wesley and a Whitefield, and other blessed advocates of gospel truth, are still felt in the world for good—their influence and works move forward, on the broad platform of time, with a rising, spreading glory. The



pious effusions of a Baxter, and the parabolic labors of a Bunyan, are sanctified to the hearts of many, while their bones have mingled with the dust. Shall they lose their reward? Reason declares no; and this is a declaration which will find an approving response in every upright heart.

But where are the labors and influence, scattered upon the rapid wings of time, of a Voltaire, a Diderot, a Hume, a Bolingbroke, a Gibbon, a Paine, and a Robespierre? Have they all ceased, and been rocked into inactivity in their mouldering graves? Has their blasting influence been benumbed by the chilling doctrine they advocated? While, like the Arabian sirocco, their labor and pamphleteering withered the joys of religion, the saving virtue of the man of Calvary, and produced spasmodic death to every thing lovely and heavenly over which they exerted a controlling influence. Like the millstone dropped from the cloud into the sea, after it is ingulfed and lies inactive in the hidden sand, the circular waves move onward till they dash against the rock-bound coast and the pebbled beach; so with the infidel band in the moral world. After their bodies lie motionless in the marbled sepulchre, their books and productions are thrown broad-cast over the land, to wither, pollute and destroy. Where does the first and chief responsibility of all this rest? If on these men, how shall they be justly and adequately punished for all the sins to which they are accessory, provided there be no future punishment? The voice comes up—the chilling, heart-rending voice—from every land, metropolis, city, village, hamlet, neighborhood, from the mountain heights, the valleys deep, the prairie plain, the warbling brook, the dens and caves, wherever their books have been and are found, and their influence felt, that pronounces a curse upon their heart and head, and demands the future as the only suitable harvest-field for them to reap the due reward of their deeds.



3. *The promptings of conscience in all ages and among all nations, afford a presumptive proof, that there will be a future punishment.* That a belief of future rewards and punishments exists among all nations and kindred of the earth, and is proclaimed by loud profession, by heathen rites and ceremonies, is so evident as to challenge a denial; and that it originates mainly, among those unblest with revelation, in the teachings of conscience, is more than probable. If there be, therefore, no future punishment, why is the soul so constructed, that in its candid reflections and soliloquizing, it speaks so earnestly and demands attention to this subject—and that too, at times, under a heavy pressure of external corruption and degradation? The answer is spoken in every heart; why follow its dictates. It will assign the true reason, why Belshazzar, in the midst of festivity and his royal banquet, turned pale and his knees smote together. He was conscious of his wickedness and sacrilege in polluting the vessels of the Lord, and he dreaded to meet a just and holy God. *Tiberius*, the Roman emperor,—*Antiochus Epiphanes*, the destroyer of Jerusalem and of the people of Israel,—*Herod*, the tyrant who butchered the infants of Bethlehem,—*Charles IX.* who ordered and assisted in the bloody massacre of Bartholomew, all lived and died, distracted with horrid feelings and the dark forebodings of the future.

The poet has truly said :

“Conscience, the torturer of the soul, unseen,  
Does fiercely brandish a sharp scourge within.  
Severe decrees may keep our tongues in awe,  
But to our thoughts, what edict can give law?”

4. *The Scriptures most evidently teach the doctrine of future punishment.*

We appeal to the word and testimony of God for proof of this doctrine, and we think, that a candid and careful investigation of this subject will be sufficient to convince the most incredulous, if but desirous to know the truth; and undeceive the most deluded, if they have any inclination to be led into the ways of true religion. We shall first give a brief record of

1. *The terms and figures employed.*

We shall find that the Scriptures make use of the following words to describe the state of the *dead* and the *punishment of the wicked*, viz: Sheol, Hades, Gehenna, and Tartarus. The term *Sheol*, which is Hebrew, is always translated *Hades* in the Septuagint, which is a Greek version of the Old Testament. By these two words, the ancients always wished to describe the *state of the dead*, and the Scriptures the *spirit-world*. They were not used in their proper sense to describe the *grave*; but the unseen and invisible world. Plutarch describes *Hades* as a place that was *dark, where one sees nothing*; and Plato designates it as the *invisible world*. This place had two departments, the one, the residence of the hero and the virtuous, where they enjoyed the reward of happiness; and the other, the place of the profligate, the cruel and the wicked, enduring punishment, remorse and pain. In this sense, and associated with figurative language, the terms are most generally used in the Scriptures. Perhaps one of the most remarkable instances may be found recorded in Luke xvi. 23—26, where we have a description of the *rich man* and Lazarus. The poor man died and was conveyed by angels into the spirit-world, and reclined on Abraham's bosom; the rich man gave up the ghost and found himself in the spirit-world, lifting up his eyes and being in torment. In this spirit-world or Hades, they were separated by an impassable gulf, the one comforted and the other in pain and torment.

We have another instance, where Hades not only clearly means the place of departed spirits, but is distinguished from the grave. Acts ii. 31. "Seeing beforehand, he spake of the resurrection of Christ, that he would not leave his soul in hell, (Hades,) neither did his flesh see corruption." His flesh was not in Hades, but in the grave; his soul, the rational and immortal part went to Hades, and at the resurrection was re-united to the body.

Therefore the terms Hades and Sheol, meaning the place of departed spirits, do not decide the state and condition of the soul, unless they have associated with them language expressive of bliss or woe, pleasure or pain. When souls depart to Sheol or Hades having formed a character that is virtuous, religious, godly, or vicious, impious, and ungodly, these qualifications will determine whether they have gone into Abraham's bosom or God's kingdom, or are doomed to woe. Thus Ps. ix. 17, where those persons and nations who disregard and forget the Creator are said, "to be turned into hell," or Hades, must receive their portion with the blood-guilty in the pains of hell.

The more usual terms to describe the place of happiness, are "the kingdom of God or of heaven"—"everlasting or eternal life"—"heaven"—"glory"—"my Father's house," &c. Those to describe the place of woe and hell, are "Gehenna," "Gehenna of fire," "Tartarus," &c. The term Gehenna is most frequently used to describe the place of torment and the punishment of the damned. So far as we have investigated the use of the word, it has always associated with it, pain and misery, and is employed by Christ most frequently to describe the punishment of the wicked. Words descriptive of the nature of Gehenna connected with its use are employed; such as "fire" (pur,) or "fire that is quenchless," (pur to asbeston or puri asbesto,) or "where the worm dieth not and the fire is not quenched," &c.

The literal meaning of the word Gehenna is, the "valley of Hinnom," situated south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors ; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning ; hence the fitness of the word to describe the place of hell, its pain, its punishment and its horrid wretchedness. Whenever the term was employed by Christ, it did not have a literal application to the "valley of Hinnom;" but to the place of torment and punishment unto which the wicked are destined, for the Savior threatened the people with the destruction of the soul as well as the body, which could not come to pass in the literal valley of Hinnom. A place so horrible, revolting and filthy, is a picture graphically descriptive of hell, and must impress upon the mind of the candid and reflecting, a horrid idea of what hell is, and shall be to all those who deny the Lord that bought them. We may rest assured of one thing, that the Savior did not make use of these words and phrases as rhetorical flourishes, for euphony and sound, but for some emphatic meaning, awfully descriptive of the state to which the wicked are doomed.

We shall find other terms employed in the New Testament, and such figures as are taken from death, tortures, prisons and darkness ; in using such images and terms, it was the design of the sacred writers to impress upon the reader, that there was something terrible and fearful in the punishments of the wicked, which would awaken feelings of distress, and of insufferable anguish in them. The following are some of the literal and figurative names of the punishment of the ungodly,—“everlasting destruction,” (*olethros aionios*,) “the wrath to come,” (*mellouses orges*),



“everlasting punishment,” (*kolasis aionios.*) Also “death,” “the second death,” “the blackness of darkness,” “the worm which dieth not,” “to go from God,” “having no rest day or night,” “eternal condemnation,” (*krimatos aioniou.*) We barely mention these terms in this connection; they will come up for remark hereafter, when we shall enlarge on the passages wherein they are found. We venture to say, no man of candor will have the presumption to deny, that, the terms and figures of speech, we have quoted, are relevant to prove the doctrine of punishment; but the only point at issue will be whether they teach future and eternal punishment.

2. The Scriptures associate a *place* with the punishment of the wicked. If the Scriptures assert that hell has a locality, then it must be in the future world, for if all punishment is confined to this world, it can have no fixed locality. Upon the theory, that all punishment sin deserves must be visited on the wicked in this life, then wherever the sinner is, there punishment will be—traveling from place to place; but if hell has a locality, then punishment awaits the wicked when they arrive there. A few passages will settle this point.

“The wicked shall be turned into hell, and all the nations that forget God.” Ps. ix. 17. If a man’s conscience be hell, then the text asserts an untruth, for it is impossible to turn a man into his conscience, much less all the nations that forget God. If hell means the punishment due to sin, and that this punishment is confined to the present world, and during a man’s natural life, then the wicked and the nations that forget God cannot be *turned into hell*, for they are in hell already and have been ever since they sinned against God. Mr. Ballou says: “When and where we are sinful, then and there *we are our own tormentors.*” Mr. Whittemore says: “That sin goes hand



in hand with woe throughout its whole duration ; that *it is itself hell.*" Thus we learn that all the wicked are already in hell, and cannot, and need not be *turned into hell*, according to the doctrine of the apostles of Universalism, though it be in stern conflict with the teaching of God. Now, which doctrine is correct?—that which the Bible teaches, that all the wicked shall be *turned into hell*, which implies that they are not yet in hell? or, Universalism, which declares that *sin is hell*, and *when and where* the wicked sin *then and there they are in hell*? Is it not the doctrine of the Bible, which teaches that hell has a locality into which all the wicked shall be cast? Let the candid judge.

"In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke xvi. 23. This man who was clothed in purple and fine linen, and fared sumptuously every day, could not have been in hell every day, in his palace, in the banqueting chamber and in the hall of timbrel and music; for then his heart was occupied with pleasure and with the "good things of life," but now he lifted up his eyes, "being in torments." This hell had a locality into which he entered after his death, and from which place he gazed across the impassable gulf upon the place where Lazarus was in the bosom of Abraham; that is, reclining, and enjoying the glory of God, next in rank to father Abraham. Though poor and despised on earth, yet in heaven he was exalted high in the scale of glory, next to the father of the faithful, as John was the beloved disciple, and lay on the bosom of Christ.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." 2 Peter ii. 4.

Some of the angels sinned (as we learn here and elsewhere,) but God did not punish them in the place where they transgressed, for He cast them down to hell. They

were driven out of one place, the place of purity and glory, and shut up in hell, and confined in chains of darkness in order to be kept unto the judgment. Therefore hell must have a locality.

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” Rev. xx. 10. Also, verse 15. “And whosoever was not found written in the book of life was cast into the lake of fire.” Though the place of punishment is described by other terms and figures, yet it intimates that there is a *place fixed and circumscribed*, where the unregistered portion of the human race shall reap their awful doom in company with the beast and the false prophet.

3. The punishment of the wicked is couched in such language, and is described to be of such a nature as to preclude the idea of its being endured in this life.

“And to you who are troubled, rest with us ; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.” 2 Thess. i. 7—9.

Those who know not God ; who possess not that influential and soul-subduing knowledge of the perfections of Jehovah, which induces men to obey the gospel of Jesus Christ, shall be the subjects of this punishment. The distress and anguish of this punishment they shall realize at that time when the Lord, the righteous Judge, shall be revealed from heaven in flaming fire with his mighty angels. If the wicked are punished for all their sins deserve in this life, and if hell and sin go hand in hand throughout their duration, then the Lord is *constantly* revealed from heaven

in flaming fire with his mighty angels, taking vengeance and punishing the wicked with everlasting destruction from the presence of the Lord and the glory of his power. How such a description of the punishment of the wicked can be made to harmonize with the doctrine, that all punishment is confined to this life, and that sin is its own punishment, we will not pretend to solve, but leave it for its advocates. But how such awful and terrific language accords with future punishment, we may conceive, when the Lord shall be revealed as Judge from heaven, accompanied with his mighty angels, to judge the world in righteousness, to break the chains and restraints from the elemental fires of creation, and to commission the lurid, winding flame through all the atmospheric space, to execute vengeance on the despisers of God and the gospel, and to put an everlasting separation between them and his own gracious presence and saving power. All this has not yet come to pass, but we have the infallible assurance that the predestined period shall arrive, and all these things shall be witnessed by man—not a jot or tittle of the word shall fail, till all be fulfilled.

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Rev. xxi. 8.

We are well aware, that the Book of Revelations, is not invested with much authority to any teacher of Universalism, and the great majority of them exclude it entirely from the canon of Holy Scriptures; nevertheless, we find them quoting such portions as, when torn from their connection, seem to favor their religious views. That is the case with the third and fourth verses found recorded in this chapter. “God shall wipe all tears from their faces,” &c. It would

be well for them first to admit the inspiration of this Book, before they attempt to establish the final happiness of all creatures from any portion of it; and then to prove by unquestionable arguments that the Scripture we have quoted has undoubted reference to, and includes the whole human race. We firmly believe that this Book is divinely inspired, and that when God says that he will "wipe all tears from their faces," &c., he has particular and exclusive reference to those "men" who are "his people" and "have overcome," being the adopted sons and daughters of God, and actually redeemed by the blood of Christ. We furthermore believe, that while the saints shall enjoy the beatitudes of heaven; "the fearful, the unbelieving, and the abominable," &c., shall have their portion in the regions of despair, weighed down by the pains and paroxysms of the second death.

It is impossible that all the wicked characters mentioned in the text, do endure punishment for sin in this life, adequate to the description of the lake which burneth with fire and brimstone, which is the second death. We know not where to find any calamity in this world that shall answer the description. We think and believe it impossible.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Matt. xxii. 13. Such language, however figurative, can never be predicated of the sufferings of the wicked in this life. When and where does the sinner suffer calamity of such a description, as that it may be said, that he is bound hand and foot, and cast into outer darkness? Language that teaches the helplessness of the suffering wicked, and their ejection from the society of the approved of God, into the most horrible gloom and despair, pain and anguish of soul, fitly represented by "outer darkness," and "weeping and



gnashing of teeth." Do the wicked weep and gnash their teeth, because they are excluded from the society of the pious? Or do they not riot with peculiar satisfaction in debauchery and all sorts of criminal indulgence, and prefer to be absent from the place of holy convocation and not mingle with the throng that worship in the temple of God? A forced participation in the employments of the saints, would be rather more intolerable to them than to forego the banquet of the gospel—they would sooner weep and gnash their teeth in the solemn assemblies of the righteous than because they are compelled to retire. Now since such suffering must be endured by the wicked, and as it cannot be endured in this life, therefore it can only be expected in the world to come.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. i. 18. "Indignation and wrath, tribulation and anguish against every soul of man that doeth evil; the Jew first, and the Greek." Rom. ii. 8, 9.

If all punishment is confined to this life, and sin is its own punishment, then it could not be said, that wrath, indignation, tribulation and anguish is revealed and inflicted by God from on high upon the ungodly, who hold the truth in unrighteousness. There is quite a difference, in our humble judgment, between the punishment of sin inflicted by itself, and the wrath of God revealed from heaven and inflicting the punishment due to sin. This latter is the meaning, and the only meaning of the above passages. Such punishment can only be affirmed of the future.

4. The Scriptures represent the punishment of the wicked and the happiness of the righteous as being effected at the same time.



If this proposition be correct, then either the righteous are rewarded on earth, or else the punishment of the wicked will be in the future world. We see not how this conclusion can be avoided, for there is as much propriety and as sound argument in favor of the position, that the pious are as fully and adequately rewarded in this life, as that the unrighteous are punished for all their sins deserve in this transitory existence. But the Scriptures support our proposition, by representing that the happiness of the righteous, and the misery of the wicked, shall be effected at one and the same time. Therefore, if the righteous are blessed in eternity fully and most emphatically, then the wicked are punished for sin in eternity. But it is generally admitted that the pious are rewarded in the future world, and since it is represented in the Scriptures to be effected at the time when punishment shall be executed upon the wicked, therefore they must both take place after this life. Let us examine a few passages which have a bearing on this point. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Then shall the righteous shine forth as the sun, in the kingdom of their Father.*" Matt. xiii. 41—43.

We learn that the Lord Jesus shall commission his angels with full power to gather up and exclude from his kingdom all who trample under foot the divine will, and work deeds of iniquity, and shall cast them into a furnace of fire, where they shall wail and gnash their teeth in pain. Can this have reference to the suffering of the wicked in this life? The explanation given to this part of the Parable, or rather the explanation given by Universalists to the explanation of Christ of his own Parable, is the following: "The furnace was the city of Jerusalem; and the right-

eous which are to shine as the sun, are those christians, who, after the Jews were destroyed, would experience *comparative* earthly felicity, and have an enlarged enjoyment, in this life, of gospel peace." (Notes on Parables.) Such an explanation appears to us, rather a severe reflection on Christ, for we should judge, that if Christ intended to teach, by this parable, what Universalists say he did, that his own explanation darkened counsel by words. What person, in a candid search after truth, would dream of such doctrines being couched under the language of the Saviour? None but those, who are intent on establishing a theory in defiance of truth and of correct principles of interpretation, dare obscure and pervert the counsel of God so egregiously. If this parable had reference to what Universalists say it has, then it ought to teach, that *after* the wicked shall be burned up, the righteous shall shine forth as the sun, and not "*then*"—at the same time.

But must we understand the angels to mean the Roman army, as the chosen agents of God to purify his kingdom, and that the earth with its "comparative earthly felicity," means the "kingdom of their Father?" If so, the parable speaketh not the *truth*, for the Romans are not only represented as the "abomination that maketh desolate," but they were not successful in gathering out of the earth all the wicked, nor did they cast all the wicked into the city of Jerusalem at its overthrow. Such interpretation of God's word is without system, and is most objectionable; for it would disprove the doctrine of a hereafter altogether, and dash out of existence the future and eternal blessedness reserved for the saints of God.

"The kingdom of their Father." In this kingdom the righteous shall shine when the harvest of the world shall have taken place, which will be at the closing up of the gospel dispensation, therefore in the future life. It will be

in that kingdom, which shall not be inherited by "flesh and blood," therefore the kingdom of glory. (1 Cor. xv. 50.) It will be after the resurrection of the dead, at which time some shall arise to "everlasting life, and some to shame and everlasting contempt," then shall the "wise shine as the brightness of the firmament," (Dan. xii. 3, 4,) therefore it will be in the spirit-world. If the righteous shall shine in the kingdom, as referred to in the text, in the future life, "*then*," at that very time shall God by the agency of his angels gather out of the limits of the kingdom of his grace, all scandals and workers of iniquity, and shall cast them into a furnace, a place fitted for the punishment they deserve. This is the obvious meaning of this Scripture.

"There shall be weeping and gnashing of teeth, *when* ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." Luke xiii. 28. This passage has been interpreted to mean the rejection of the Jewish nation from the blessings of the gospel at the time when the Gentiles were called to repentance and faith in Christ. That it cannot have reference to this event, is evident from matter of fact in the case, and that therefore it is alone applicable to the saints of God in the kingdom of glory and to the wicked as thrust out into outer darkness, wailing and in anguish of soul.

At the time when the Jews shall see the patriarchs and prophets in the kingdom of heaven, *then* shall they be thrust out. If this only referred to faith, and not to a visible sight of Abraham, Isaac and Jacob, and the prophets, then the Jews might have seen them before and after the time of their exclusion from the covenant of the gospel, and not merely *at the time when the act* of exclusion took place. But since it refers to the final separation of the righteous and the wicked, when the saints of God shall rise triumphant with the prophets and patriarchs with songs of

sublime adoration, *then* shall the wicked Jews with the unregenerate Gentile see them in the kingdom of heaven, and they themselves thrust out.

The Jews who were excluded from the kingdom of heaven as referred to in the text, were *sensible* of their exclusion. But this could never be said of the Jews in relation to their exclusion from the gospel. They have never believed that Jesus of Nazareth was the Messiah, preaching and teaching the gospel of God, therefore they were not sensible of any deprivation of blessings by rejecting the gospel. Because they were rejected of God, for the time being, they did not wail and feel internal anguish in consequence. But this will be when the text shall be fulfilled.

By their being "thrust out," we should infer that there was violence used to bar them from the benefits of the gospel against their will, and that too when they were desirous of entering in and enjoying the kingdom of grace. We are yet to learn that the Jews were desirous of the gospel, or that they were thrust back when they sought its blessings. Nay, their rejection of the gospel was willful, and when desirous to enter through Christ the kingdom of grace, they were welcomed and have in all ages found shelter and succour; and the promise is, that there shall yet be a general turning of Israel unto the Lord. So far as access to salvation is concerned God has put no difference between Jew and Gentile—he has broken down the middle wall of partition. But from the kingdom of glory all the unholy and abominable shall be excluded, and "many shall seek to enter and shall not be able." When God shall descend amid the rending heavens and come to judgment, with the innumerable company of angels, patriarchs, prophets, and the church of the first born, *then* shall the tribes of the earth mourn, because they are thrust out. At the time when the patriarchs and prophets, and saints of God shall be finally cor-



onated in the kingdom of heaven, *then* shall ye who are wicked and unreconciled be thrust out, to weep and wail in anguish of soul. This shall be in the future life.

“And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, &c., in that day.” 2 Thess. i. 7—10.

By Universalists, this Scripture is referred to the destruction of Jerusalem as the scape-goat to carry away the passages which threaten wrath upon the ungodly. At the time when all this shall take place, the apostles and the Thessalonian brethren had “a rest” promised, which could not have been the case, when the Jewish nation was destroyed. A. C. Thomas says, that “the Thessalonian brethren, and all other believers, were to obtain ‘rest’ from persecution, at the date of the ‘tribulation’ noted in the text.” Now, it should be well known, that the people of God did not enjoy a cessation from persecution at the time Jerusalem was overthrown; though the power of the Jewish people was broken, yet they fell into the hands of the heathen, and were shockingly tormented and slain for the space of two hundred years—they passed through ten severe and bloody persecutions. So far then the interpretation given by Universalists is wide from the mark.

What propriety was there for Paul to declare unto the Thessalonians the destruction of Jerusalem? What impression could this have on the mind of a heathen people, who knew but very little about Jerusalem, and what they did know had but excited their hatred of the Jews? For



men to make such strange applications of the word of God in order to avoid its obvious meaning, is rather too ridiculous to receive serious reflection.

The apostle is more precise in stating when this heavy calamity and everlasting destruction shall take place, for he says, that it shall be when the Son of man shall be revealed from heaven with his mighty angels, in flaming fire. We are bound to understand the coming of Christ literally, unless the connexion should demand a mystical coming. We might have understood the first coming of Christ spiritually, as spoken of in many prophecies, as well as to understand the second in that sense at the present day. The apostle had spoken of the coming of Christ in his first epistle in such a connexion as to preclude the probability of misapprehension; and it is but reasonable, that in his second letter he should mean the same thing, as he addressed the same brethren, and desired to console them with the blessings of the gospel. He says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," &c. 1 Thess. iv. 16, 17. Here the apostle announces the coming of Christ in connexion with the resurrection of the dead, therefore it must be still future and at the end of the world. This affords undoubted evidence of the time when the "Lord Jesus shall be revealed," or "descend from heaven with a shout, with the voice of the archangel," and "with his mighty angels." All this is conclusive proof in reference to the time, and that it could not be when Jerusalem was destroyed.

This destruction shall take place at the very time *when* the Lord "shall be glorified in his saints and be admired in all them that believe." This same apostle has elsewhere spoken of being made heirs and joint-heirs with Christ, under the condition of being obliged to "suffer with him,

that we may be also glorified together." (Rom. viii. 17.) Christ prayed "glorify them with the glory which I had with thee before the world was." When the saints of God shall be glorified together with Christ, then shall the "Son of man come in the glory of the Father, with his angels, and then he shall reward every man according to his works." (Matt. xvi. 27.) The wicked shall be punished with everlasting destruction *from the presence of the Lord* at the *very time when* the believer shall be glorified; therefore this Scripture must refer to a punishment subsequent to the judgment.

5. The Scriptures represent the salvation of the children of men as conditional, and when not secured by complying with its conditions, that damnation will be the inevitable consequence.

We shall advance a few passages to sustain the above proposition, for it is a strong link in the chain of arguments to prove a future punishment, and it affords but small room for a Universalist to quibble. In our view, they are the most unwelcome passages of Scripture to a teacher of Universalism, by which his system can be assailed. If there be no future punishment, and the whole human race must necessarily be finally holy and happy, why are the promises of the gospel conditional? If men do not comply with the conditions of mercy, what will be the hazard? The Universalist is compelled to declare, none at all—all is right, and all will be well. Thus making *salvation* and *damnation*, *death* and *life*, *blessing* and *cursing*, the same thing. If the holiness and happiness of the whole human race is absolutely certain, then there can be no possible failure in the attainment of this end, and therefore no propriety and necessity in making the blessings of the gospel and everlasting life conditional; for whatever is given by promise with a condition expressed or understood is sus-

ceptible of a failure. If so, then the joys of salvation and eternal life may be lost, provided they are promised to man upon certain conditions; that this is the case, we shall now prove.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John iii. 16.

In this passage we have brought to view in comparison, *destruction* and *everlasting life*; the one just opposite to the other in meaning and influence. As all the elements of bliss and glory, as well as their duration, are contained in eternal life; so all the opposite elements of deprivation and misery are comprised in destruction—while with the latter term in its literal meaning, independent of the force it derives from its standing as an antithesis, there is associated the idea of misery. The life promised, which must be secured in order to escape the destruction to which man is liable, can only be enjoyed *by faith in Christ*. Christ died to save the children of men, and has offered this salvation to them upon condition, “that whosoever believeth in him.” The presence and exercise of faith secures salvation and its *want* will subject us to destruction. This is plainly taught in this same chapter, verse 36. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Faith entitles us to everlasting life, and unbelief draws down “the wrath of God” upon us.

“He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.” Mark xvi, 16. Here Christ taught the world in the great commission, that whosoever believeth in Christ, and confessed the christian religion in obeying the ordinance of baptism, should be saved; but he that did not believe in Christ the Savior, should be damned. The *opposites* in this passage are, *sal-*

*vation and damnation, faith and unbelief.* Faith is the condition of salvation, and unbelief of damnation; as men must either believe, or disbelieve, for there is no neutrality here, therefore they will either be saved or damned. There is no escape from this conclusion. To pretend that the application of this passage is confined strictly to the age of the apostles, and as having no reference to the duration of the gospel dispensation, is but a feeble evasion of its truths. The various circumstances, which should attend and follow the career and labors of the apostles, though they cease now to accompany the efforts of ministers, do not destroy and subvert the fundamental principles of the gospel nor the truth of the great commission. That truth is sustained by other passages beyond the power of successful assault or subversion.

“If any man love not the Lord Jesus Christ, let him be anathema maranatha.” 1 Cor. xvi. 22. Let any man be accursed, when the Lord cometh, if he love not the Lord Jesus Christ. Thus, the only way to avoid the curse of God, is to love the Savior, and when love is wanting, the curse cannot be avoided.

The spirit of the Lord came upon Azariah, the son of Oded, and he spake unto Asa, Judah and Benjamin, “The Lord is with you while ye be with him: and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you.” 2 Chron. xv. 2. This passage is so plain, that it needs no comments, for it clearly portrays the conditionality of divine mercies and blessings.

We shall find that the career of the christian in this life, is represented in the Scriptures, as demanding prayer, watchfulness and diligence, in order to secure the end of the gospel and the glory of God. If salvation is not conditional, and eternal life absolutely certain, then a failure of immortal blessedness is impossible; therefore the teaching

of the Bible, in this respect, is altogether unaccountable and void of propriety. But if such a charge seems malignant and hostile to the wisdom and character of God, then it can only be reconciled upon the ground of the conditionality of salvation. That this is the only Scriptural and defensible ground, we shall now illustrate by the character of Paul, the great apostle of the Gentiles. We read in 1 Cor. ix. 27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Who does not understand that Paul deemed it of great importance to the attainment of eternal life for him to keep the mastery over himself, and to bring every thought into captivity to Christ, and that if these restraints were not observed, he would be considered a reprobate at the last day? If the attainment of heaven were not possible of failure, then such sentiments and language would be out of place and useless. The apostle represents the christian career as a race to be run, in which all should strive, and observe the regulations with fidelity and integrity; for only such as enter the race and strive lawfully shall reap the reward. In the Olympic games, but one could come off victorious, and be crowned with the fading garland, though many enter the course; but not so in the christian race, all may enter and all may succeed, provided they strive lawfully. Paul had cast in his lot with many others in this christian race from earth to glory. He was well satisfied, that there was a divine reality at the goal, which might be obtained with certainty, provided any one contended lawfully and persevered unto the end of the race. He was however, fully convinced, that there was a possibility of a failure, not resulting from any thing that God was, or that Christ had done, or from the plan of salvation; but from the possibility of his not complying with the conditions of the race, by not



subjecting his body, all his desires, feelings and movements to the holy requirements of the gospel. We learn from a subsequent history of this same man of God, that his soul greatly rejoiced and exulted in the Lord, that he had observed the rules and attained the desired end of his christian course. We read in 2 Tim. iv. 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." His journey had been a warfare, a race to be run, and he was the steward of a sacred and a responsible trust; in the struggle with principalities, powers and spiritual wickedness in high places he had come off victorious, the race was ended with fidelity and integrity, and the talents of truth, grace and mercy, he had kept; therefore with full assurance he could look up and expect a crown of righteousness, administered by Christ the righteous Judge. Had he not thus fought, and run, and kept the faith, he would have failed of the heavenly crown; he knew, that there was a possibility of losing the benefits of the promise of life, therefore he contended manfully, and succeeded gloriously. Many like Paul, shall come up into the region of light, of bliss, and of glory through great tribulation—this the vision of heaven has disclosed to the world.

Now, if all the joys of grace and the glory of heaven were absolutely certain and not conditional, such instructions and language as we have noticed, would be sheer mockery, and tantalizing the feelings of the children of men. But every candid reader of the Bible must be convinced, that we have given an exact portraiture in the foregoing pages. If so, then Universalism cannot be from God, nor a safe foundation on which to trust, and build our hopes of future glory. He that builds on this system, will find, when perhaps too late, that he has built on the sand.

6. The Scriptures teach that men will carry with them the same moral character into the future world, which they formed in this, therefore if they deserved punishment here, they will hereafter.

Though Universalism teaches that the soul remains unstained and holy, while man pursues a course of sin and folly, that the body with its lusts and inclinations accumulates all the pollution, and that the punishment due for transgression is his greatest conceivable blessing in this world, as a means for the accomplishment of an end; yet they earnestly contend that man must be punished for all his sins deserve, and that, in this life. Now, without disputing the *nature* or *design* of punishment, we would assume it as a mere fact, and argue, that if the wicked deserve punishment in this life because of their immoral character, which is inevitable, then they must endure punishment in the future world, provided they sustain the same character there that they do here. This is certain, and the point is proved, if we can sustain from reason and Scripture the above proposition; and if we succeed, then it is evident that Universalism is not from God.

*“The wicked is driven away in his wickedness; but the righteous hath hope in his death.”* Prov. xiv. 32.

This passage sustains the doctrine, that the wicked who die in their sin and immoral character, shall be driven away with the same character, they formed in this life. They are driven away *in their wickedness*, and not from their sins; while the righteous hath hope in his death—not a hope of being delivered from his character, being good and righteous before God, but of immortal glory beyond death, for his works do follow him. But the wicked have no confidence in the past, nor hope of the future; the character they formed in wickedness, they shall retain and

with it they shall be driven away from God and "the glory of his power." Driven away in their vicious character in the hour of death, and so long as they retain that immoral character, they shall be *driven away*; and if they retain that immoral character to all eternity, they shall be driven from God and glory through the unceasing ages of eternity. If a man of business becomes bankrupt, and is compelled to leave the place of his residence by the demands of his creditors, he is *driven away* in his bankruptcy and with the bankrupt's character. And wherever he goes he retains that character—no circumstance in life, or change of location can separate that character from him. So it is with the wicked who die in sin, neither the ordeal of death, nor the untried realities of eternity, can change their bankrupt and immoral character; therefore they will be liable to punishment in the future world.

"When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die." Ez. xviii. 26. Here we have a proof as clear as language can make it, that the wicked shall take with them their immoral character through death and into the future world. The prophet presents before us an apostate from God, "he turneth from his righteousness," and becomes an actual sinner, "he committeth iniquity," and now, if he die with this immoral and wicked character, undergoing a dissolution of soul and body, for his apostasy from God and wickedness *he shall die*, or suffer punishment in the future world. The first refers to his natural death, and the second to the death of the soul, or punishment for his crimes. They cannot both refer to his natural death, for this he would have suffered, had he remained righteous; in that case it could not be said, "for the iniquity he hath done, shall he die," for it would not be strictly true. The one death, the natural, he dies *in sin*,

and the other, the spiritual and eternal, he dies *for his iniquity*; and the latter takes place only after his natural death, therefore it cannot transpire in this life, but must be endured in the future world. And as the spiritual death is the result of sin and of his apostate character formed prior to natural death, it is irrefutable, that the wicked carries his character with him beyond the grave. If his wicked character deserved punishment in this world, which is admitted on all hands, then he deserves punishment in the future world; since he transfers the same character with himself into eternity. Christ said unto the Jews while on earth, "I go my way and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." John viii. 21. If sin and wickedness exclude the children of men from the favor and mercy of God, and rear up an insurmountable obstacle in the way to heaven, the place whereunto the Savior resorted when he retired from this world; then the position is tenable beyond the power of successful contradiction, that individuals will have the same moral character in the future world, that they formed in this state of probation. This being the case, the doctrine of a future retribution is demonstrated and clearly established.

"The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. The doctrine of the Savior is decisive proof of the proposition laid down above, that the wicked transfer their moral character into the spirit-world; for we are informed, not only that all those who do well, shall stand up in the resurrection with their good characters; but that all those who do evil, shall be raised up with their evil characters. Therefore if their evil characters deserved suffering and punishment in this world, they will deserve the same



in the future state of existence; for God and the administration of his moral government must necessarily be unchangeable. The wicked form their character in this life, they retain it in death, they wake up with it in the resurrection, and are now found in that state of existence, where the unjust, will continue to be unjust, and the filthy will be filthy; therefore they must quaff the bitter cup of sorrow and woe.

Universalists, in order to evade the force of this Scripture to prove the transmission of moral character from this world into the next, and the certainty of future punishment, deny the applicability of the text to the future world, and attempt to explain it as referring to this life. The various glosses and perversions they employ to do away the obvious meaning and the commonly received interpretation of the passage, we will briefly notice.

The interpretation of Universalists is, that this Scripture does not inculcate a literal resurrection, but a moral one; and that the resurrection to damnation means to condemnation.

It would be perfectly absurd to speak of a moral resurrection to damnation. A resurrection implies, being raised from one state into another, therefore the wicked must be raised from a state of moral death to a life of holiness, to damnation. This idea is too absurd to be harbored for a moment, and should be sufficient ground to spurn the above interpretation as erroneous and unworthy of serious debate.

To consider the resurrection spoken of in this saying of Christ as moral and not literal, produces various perplexities in its interpretation. We read the "hour is coming, &c.;" but what hour, and specific period of time is referred to, is of difficult decision, if it is not understood as embracing the time of the general resurrection. The time was evidently future when the Savior uttered the words, and nothing is said by which we might infer that any such



time had already passed, or was then transpiring; yet this was clearly the fact, if it meant a moral resurrection, for many had already been raised to spiritual life by faith in Christ. It also declares, that "all that are in their graves shall hear the voice of the Son of man and shall come forth, &c." Who are in their graves, and in what graves? If these do not mean the literal dead and the literal graves, what do they mean? It is true, the Jews while in captivity to Babylon were represented as being in their graves; but the particular state in which the *good* and *bad* are as represented by the term "grave" in the text, if it be not taken literally, who can tell? If the grave represents moral corruption and spiritual death, it cannot be possible that the good are reduced to such a condition and involved in this moral state. Yet if understood figuratively, both the good and bad are promiscuously confined in the grave of sin and death; but if the literal resurrection is taught, then there is no difficulty, for the good and bad are literally dead and shall come forth from their graves at the voice of the Son of man. Not only so, but if a moral resurrection is spoken of, then the good are in the grave of sin and death, and those who have done evil come forth from their graves into a state of *damnation*. All this must be absurd, for they that do good, cannot be in such a state, nor can the bad have such a moral resurrection.

The context of the Savior's discourse overthrows the interpretation, that the text teaches a moral and not a literal resurrection, and that it includes a change from spiritual death to spiritual condemnation. He himself says: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This interpretation of a moral renovation is quite different from that given by Universalist expounders of the Scriptures. The man who

enjoys by faith this resurrection, comes forth to everlasting life, and does not come into condemnation—he passes from death unto life; but not so with that which is taught by the doctrine of Universalism. The Savior adds, “Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of man; and they that hear shall live.” This passage and the preceding one, we will admit as undoubted, teach a moral renovation by faith and the word of Christ, but it is not therefore as a matter of course, that the succeeding passages imply the same doctrine. The astonishment of the audience induced the Savior to say: “marvel not at this” (we might paraphrase it) “that I quicken those who believe in me, and that hearing my voice—obeying my word—they are raised to a spiritual life; for a greater work than this the Son of man shall effect, for the time is coming when all that are in the grave shall hear his voice and shall come forth; those who have done good unto the resurrection of life, and those who have done evil unto the resurrection of damnation.” What the Savior spoke of in the 24th and 25th verses, referred to *present* as well as to future time; whereas in the 28th and 29th verses he spoke of future time, “the *hour is coming*, &c.,” therefore the former teaches what may and does take place in the present world, and the latter refers to the period of the general resurrection.

Another gloss upon this Scripture is, that all men have done good and evil, they must necessarily share in both resurrections, to life and to damnation. This does not exactly accord with the text, for that makes a distinction of moral character in those who have done good, and those who have done evil; the good shall have a resurrection to life and not to damnation, and the evil shall have a resurrection to damnation and not to life. It is also a question open to debate, whether all have done the *good* spoken of

in the text, or the evil. The standard of goodness among men is sometimes an abomination in the sight of a holy God, and the evil referred to in the text may not be the evil of which all are guilty. Barnabas "was a good man, he was full of the Holy Ghost and of faith;" (Acts xi. 24.) and Christ says, "He that heareth my word and *believeth* in him that sent me, shall not come into condemnation." Ezekiel declares who are the good: "When I say unto the wicked, Thou shalt surely die; if *he turn from his sin and do that which is lawful and right*, \* \* \* none of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; *he shall surely live.*" (Ez. xxxiii. 14—16.) All those who turn from their sins prior to death, and have faith in the word of God, shall not come into condemnation, but unto the resurrection of life; *for they have done that which is lawful and right*, their sins are pardoned, and they are treated as though they had never sinned; for Christ to them has "become the end of the law for righteousness." (Rom. x. 4.) Those who have done evil are such as are "condemned already, because they have not believed in the name of the only begotten Son of God;" they turn not away from their sins and folly and are void of the spirit and truth of Christ. Ezekiel describes those who shall die in their iniquity, and come forth to the resurrection of damnation: "When a righteous man turneth away from his righteousness and committeth iniquity, *and dieth in them*; for his iniquity that he hath done *shall he die.*" Ez. xviii. 26.

The above is the standard of good which when lived up to, will secure a resurrection to eternal life; and also the standard of evil which when practised will result in a resurrection to damnation. Thus the sinner will be raised with the same moral character, with which he left this

world, and if deserving of punishment here, he will be in the eternal world. Death does not change the moral character of the soul, nor will the slumber of years bleach out the stains of sin. As the wicked leave this world in point of character, so will they stand up before the Judge in the resurrection. The body will not be refined morally in the darkness and corruption of the grave, nor their souls with the sufferings which they may endure in their separate state; while wandering in the gloom of despair in the future world and wailing in anticipation of the Judgment day. In the *decisive time*, when the voice of Christ shall thunder from the blue vault above, the dead shall awake, the spirit shall be recalled from its wanderings and reunite with its body, startled into life, and coming forth from the grave, the dark charnal-house or the billowy deep; the same moral character they shall sustain which was formed before their separation by natural death. Once they were loath to die; but now how loath they are to undergo a fearful and trembling reunion of soul and body with prospective eternity in full view.

All those passages which speak of the "resurrection of the just"—of the "just and the unjust"—of the "dead in Christ rising first"—and of "the first resurrection,"—"the better resurrection," intimate and teach a distinction of character; that the wicked shall possess the same moral character at the resurrection and in the future world, which they formed in this life of probation. Compare the following passages: Luke xiv. 14; Acts xxiv. 15; 1 Thess. iv. 16; Rev. xx. 6; Heb. xi. 35.

If we have established the proposition, that the moral character of men shall accompany them into the spirit-world, then we have advanced an unanswerable argument in favor of future punishment; for our opponents admit that the wicked deserve punishment in this life. because they



are sinful and unholy ; for this very reason they deserve and will receive punishment in the future life.

7. The Scriptures represent, that the wicked will be punished after death, that is after the dissolution of soul and body.

If we shall be able to prove this proposition, then we shall advance another strong and decisive proof of a future judgment, and punishment. We have already stated that reason would teach the necessity of future punishment ; for in this life the wicked do not receive adequate punishment for all their sins deserve ; and that the administration of divine providence cannot be explained on any other ground. While the righteous suffer many afflictions in this world, from which the religion of Christ does not exempt them, though they are sanctified to their future good ; the wicked flourish and spend their days in lust and wine.

We read in Heb. ix. 27. "And as it is appointed unto men once to die, but after this the judgment."

This passage inculcates the doctrine, that the Almighty has made the order of his judgment in point of time, to succeed death—after death we shall appear before the judgment seat, to answer for all the deeds done in the body. We should suppose, even from logical reasoning, that if there were no future punishment there would not even be a propriety of a judgment after death, For a judgment presupposes that the children of men pursued a course of conduct for which they were held accountable, and which would have a moulding influence on their destiny subsequently. A judgment implies a strict and legal investigation of the character of men, together with a judicial decision. All these things are needless, if there be no future punishment ; if judgment and punishment go hand in hand with the career of sin and folly ; begin and end together. As the dealings of God can alone be explained and harmonized



with eternal right and justice, before an assembled world, after the human race shall have transcended the bounds of probation, so it will be essentially important to hold a future judgment; and if a judgment, then there will be future rewards and punishments.

The Savior says in Luke xii. 4, 5: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Compare with Math. x. 28. We look upon this Scripture as being in point, and decisive. This passage speaks of the punishment of the body, its destruction, and that too, as inflicted in this life by man, or by God.

It speaks of the punishment of the soul in such a sense as man can never inflict; for after the body is killed, the soul cannot be reached by his artifice, or cruelty. God alone can destroy the soul. This punishment of the soul is spoken of as separate and distinct from that inflicted on the body.

This punishment of the soul is inflicted by God after the death of the body, therefore it must be in the future world. There is no escape from this passage, except by advocating the doctrine of the annihilation of the soul, and this is equally fatal to Universalism; for if the souls of the wicked are annihilated, then their final holiness and happiness is out of the question. Since men may lose their natural life, so may the soul be exposed to the damnation of hell, which could not be the case, if there were no hell and punishment after death. Some of the Jews had so sinned as to expose the soul to inevitable destruction, therefore the Savior says: "How can ye escape the damnation of hell?"

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day ;

and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by Angels into Abraham's bosom. The rich man also died, and was buried : and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue ; for I am tormented in this flame," &c. Luke xvi. 19—31.

We understand this portion of Scripture to teach the doctrine of future punishment, that all who live in pleasure, and die in impenitence, shall suffer misery and despair after death, therefore it is in point to prove the proposition before us. However, strong, witty, and we might say, reckless efforts, have been made to wrest it from this application. We shall, therefore, enter upon a brief examination of this subject.

We shall find, as a general thing, an intimate connection in the discourses of Christ, and in all his parables, and illustrations, derived from matter of fact, from some suitable and striking object. In the commencement of the chapter, the Savior illustrated the disposition the rich should make of their goods in order to meet the approbation of God—that they should distribute to the poor, and feed the needy, so that when they fail on earth, they, (the poor,) may welcome them into the courts of heaven. While thus blasting with the truth of heaven, the covetousness of men, the Pharisees, who were guilty of this sin, were offended and began to deride the Lord Jesus. At this the Savior sharply rebuked the Pharisees, and told them that their standard of morals was an abomination in the sight of God. *To illustrate all*

*this, with the fatal consequences of a life of covetousness,* we are favored with the narration of the rich man and Lazarus. Though the Jews were believers in the punishment of the wicked in the future world, yet they did not seem to believe that a Jew should thus perish, because they had been the favored people of God, while the heathen were reprobates. It was therefore important to bring forth the truth, that heaven and hell were not dependent on national, but on individual character—that a Jew who was wicked and covetous would sink into the despair of Hades, without the most distant prospect of recovery.

There has been much disputation in order to determine, whether it be *a narrative of matter of fact*, or *a parable*. Universalists claim it to be a parable, and explain it in such a manner as to wrest it from any application to the spirit-world, for they perceive, that if they admit of its reference to the future world, though a parable, it is death to their theory. The orthodox expounders of the Scriptures are not, generally, tenacious whether it be called a parable, or history, for in their view it has an obvious reference to the spirit-world; if a parable, it teaches, what *may take place*; and if a history, what has taken place. It is admitted on all hands, even by Universalists, that the Jewish nation believed in a future endless woe, and upon the ground that this is a wicked and fatal error, the course of the Great Teacher is passing strange and unaccountable in making use of such language and illustrations, as would strengthen and establish the people in their faith of this delusion. Yet, if we are to believe the declarations of Universalists, Christ came to teach and illustrate the doctrine of the necessary final holiness and happiness of the rational world, and that there was no future woe. Even in the admission that this is a parable, it is impossible for Universalists to give a sensible and consistent interpretation of this Scripture by ap-

plying it to matters of this life. In their exposition there is no analogy, it is full of contradictions and whimsical notions, at war with other Scriptures, and matter of fact. We ask no one to believe this, because it is our opinion drawn from their exposition ; but we invite every reader to a brief and candid examination for himself.

The interpretation most generally adopted is, that it is a parable, and that the Savior designed to teach the following facts. That the rich man represents the house of Israel abounding in spiritual blessings. By Lazarus, the beggar, the Gentile world, who were excluded from the privileges of the Jews. The death of Lazarus and his transfer to Abraham's bosom, the conversion of the Gentiles to the gospel. The death and misery of the rich man, the exclusion of the house of Israel from the kingdom of grace. The gulf fixed, imports the purpose of God that the Jews shall not believe the gospel until the fullness of the Gentiles.

Is such an exposition consistent with the Scriptures, with matter of fact, and even with this same Scripture ? We think not. If the rich man stands for the house of Israel, when enjoying all the blessings of their covenant with God, what shall we illustrate by his five brethren ? If the one stood for the house of Israel, or the Jewish nation, then there must have been five Jewish nations besides. This contradicts all sacred and profane history, therefore is necessarily false.

If Lazarus represents the Gentile world, then the character of this people is not fitly represented any more than their condition. The heathen, as a whole, were built up in large empires, possessing wealth and competence, as Rome, and Greece, &c., while in character they were poor and needy, profligate and sinful. But Lazarus was poor, in this world's goods only, while in character he was beloved and approved of God. If Lazarus stands for the



Gentiles, he ought to be represented as vicious, carnal, and unholy in every respect. The dogs came and licked his sores ; the heathen were looked upon as dogs by the Jews, did the heathen then administer kindness to the heathen, that is, to themselves, as a matter worthy of note ?

If the death of the rich man represents the exclusion of the Jewish people from the spiritual blessings of their covenant—their apostacy from God and the extinguishment of their glory, then they became morally dead in trespasses and sins ; while the Gentiles, when they were made spiritually alive and assumed the place of the Jews in the favor of God, could not be said that they died, for the very act, by which they were transferred into the kingdom of God, made them alive. In this teaching there is but one death, while the text speaks of two, therefore this exposition is not sustained by the very Scripture it attempts to expound. They both lived simultaneously, and they both died ; while the one was transferred to a place of misery and torment, the other was raised to the enjoyment of unspeakable happiness.

If the rich man in his sensible misery, and asking of father Abraham to send Lazarus to afford him the slightest blessing and kindness, is to represent the Jews in their state of exclusion from the gospel as sensible of their loss, and of the gain of the Gentile, and asking for the smallest favors of gospel mercies ; then it gives an erroneous impression. For when have the Jews as a nation sought for the blessings of the gospel from the hands of the Gentiles, or even manifested a sensible knowledge of any loss in having rejected the Messiah ? Up to this day the Jews are unconvinced of any loss in rejecting Jesus of Nazareth, nor are they longing for gospel mercy from the altars and temples of christianized Gentile nations. Then this interpretation contradicts matter of fact and must therefore be false.



If the impassable gulf between the rich man and Lazarus, represents "the purpose of God that the Jews shall not believe the gospel until the fullness of the Gentiles come in," or the unbelief of the Jews; then it speaketh not the truth, for it would teach, that the Jews, however desirous of the gospel, are not able to believe in Christ; that they cannot receive the blessings of salvation any more than the Gentiles can apostatize from God into their former situation. Verily, many of the Jews believed in Christ in his day, by the agency of the apostles and in latter times; the "gulf" of unbelief cannot hold them back, if they will come to Christ; and the christianized Gentiles may, and many have apostatized from God, thus they have passed over the "gulf" to the wicked and unbelieving Jews. Yet the word declares, that "between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." (Verse 26.) If Lazarus was in the kingdom of grace, and the rich man in unbelief among his nation, where would he have him go to warn his brethren? We cannot tell. And what does he mean by saying, that if one rose from "the dead, they would repent?" Does the rich man still intimate that Lazarus was dead, when he had been made morally alive, if he represents the Gentiles introduced into the gospel kingdom? Or was Lazarus dead in a different sense? What is it, or who can tell? All these are essential points, if this Scripture is a parable and must needs have their application.

Many things might here be said in favor of this Scripture being a history and not a parable, but we will not extend our remarks on this point.

We are inclined to believe it *a history of facts, interwoven with figurative language, to describe the awful sublimity of the subject; and that it teaches the following*

*doctrine*,—that beyond death and the grave are two worlds and two modes of existence, heaven and hell, in bliss and in woe—that men are fitting themselves in this world for either the one or the other—that at death they will enter into heaven, or into woe, according to the moral, or immoral character they sustain—that the destiny of men is fixed after death, the righteous are not commissioned on errands of mercy to the lost, nor are the lost allowed to pass over from their dreary region into the place of glory, all relief and every source of joy is cut off—the punishment of the damned shall prey upon the soul like the gnawing of the undying worm, and the fury of quenchless fires. Reader, beware lest you come to this place.

8. The Scriptures represent the main punishment of the wicked as taking place after the resurrection, and the general judgment.

If this proposition is susceptible of proof, then we are favored with another argument adapted to sustain the doctrine of future woe and misery. We read in Matt. x. 15, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city;" xi. 23, 24, "And thou, Capernaum—it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Luke xi. 31, 32. "The queen of the south shall rise up in the judgment with the men of this generation and condemn them," &c. "The men of Nineveh shall rise up in the judgment with this generation and shall condemn it," &c. These passages speak of a future judgment, and declare that the punishment of the inhabitants of Sodom and Gomorrah shall not be so intolerable, at that time, as that which shall be inflicted on the people of Capernaum, and the impenitent cities of the land of Judea. The queen of the south visited Solomon about 1,000 years before the appearance of Christ, and the preaching of Jonah to the Nine-

vites a few hundred years less, yet the queen and the men of Nineveh shall rise up in the judgment and condemn the generation that lived in the days of Christ; therefore the necessity of a general resurrection is apparent, a subsequent judgment, and the infliction of condign punishment. If those generations which have been dead for many centuries shall be judged and punished together and at the same time; then punishment for sin must be in the future world.

We are taught that the end of the world, the resurrection of the dead, the judgment of the great day, and the punishment of the wicked, shall take place in swift succession, and in consecutive order. We read in 2 Peter iii. 7, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men." As the flood swept over the earth in the time appointed, and demolished the works of men; so the world is still kept by the word of God, reserved for that time when the fire shall sweep around and envelop the habitable globe: at that time the day of judgment shall pass by and the perdition of ungodly men shall take place. This punishment must be in the future world. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." (Verse 10.) "Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (Verse 12.) Here we have a description of the end of the world.

We have in another Scripture the whole subject brought to view. Rev. xx. 11—15. "And I saw a great white throne, and him that sat on it, from whose face the earth

and the heaven fled away; and there was found no place for them." This represents the end of the world, the same as in Peter. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." All this declares the resurrection of the dead, who were still retained under the dominion of death, after the first resurrection, and the final judgment of the dead who were raised by the power of God, in soul and body from death and Hades, the grave and the spirit-world. Now comes the final doom of the wicked, as an event subsequent to the resurrection and the judgment. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." This is an awful description of the punishment of the wicked. The expression that "death and hell were cast into the lake of fire," we understand to teach, that all those who were confined in the grave, as to the body—and in the spirit-world, as to the soul, after the first resurrection had taken place, were then, after being judged and fully condemned, cast soul and body into the misery of the damned as their future destiny. Every reader must be aware, that the first resurrection had taken place prior to this time 1000 years, and all who were so fortunate as to have a part in this and awoke from death on that sweet morn, were not liable to the second death.

After wading through all the arguments we have advanced, in favor of future punishment, with a mind controlled by candor and a prayerful spirit, still to cling with a death-struggle to the doctrine, that in the future world, misery and



woe shall never stamp its sorrows on any portion of the human race, and that after death, all will start anew on a common level, in their race stretched through eternal glories ; all such we despair of benefiting or of recovering them to heaven-begotten truth. We fear that they will wonder and perish, that they are given over to a reprobate mind, to believe a lie that they might be damned, because they have pleasure in unrighteousness. But if, reader, you are possessed of candor, and are inclined to know the truth, and if in your heart only some faint scruples arise, whether after all it may not be true, that the Bible teaches a future retribution and woe, we entreat you to re-peruse this investigation in the light and solemnities of eternity. If true, it is a solemn work for you, to be reviewed in the judgment and to cast a moulding influence over your future well-being. Be sober, impartial and prayerful.

But perhaps, we are addressing some who admit future punishment, while they deny the eternity of punishment. They see the difficulty of confining all just and adequate punishment to this world, and the necessity of future punishment on the principle of distributive justice, the administration of moral government, and the reformation of the punished, yet they see no justice or necessity of an eternity of woe. The doctrine of eternal punishment we shall now defend.

#### V. THE ETERNITY OF PUNISHMENT.

We have proven, that there will be future punishment inflicted upon the finally impenitent. Hereafter we shall assume this position as substantially and clearly fortified, and proceed to establish by reason, logic and Scripture, the doctrine, that the wicked deserve for their sins, eternal or non-ending punishment. The main object of such punishment will be to vindicate the justice and the moral govern-



ment of God ; and the procuring cause will be the willful commission of sin and rejection of salvation by the precious blood of Christ. The question, which now remains, and claims investigation, is, whether the punishment of the wicked in the future world will be *limited*, or *eternal*. Those who advocate and defend a *limited future punishment*, declare that the only object of punishment is corrective, and designed to reform the guilty ; while those who advocate eternal punishment, believe that the principal object of punishment is to vindicate the justice and government of God, and that there is therefore a necessity of its being eternal.

We have heretofore spoken somewhat at large in reference to the object of punishment, and the absurdity of a limited future punishment ; and we would merely add, that since we have proven, that the most prominent object of punishment is, to vindicate the justice and authority of God, therefore there is a necessity that it should be eternal, for if these require a vindication at any one time, they do so to all eternity. Thus only God can rear up a standing monument of his displeasure at sin, and a proof that he will not screen the impenitent guilty.

But the objector to eternal punishment affirms, that *all punishment* is corrective, emendatory, therefore necessarily limited ; for when the object is secured then it must cease to be. We would append a few remarks in reply.

The point to be proved is gratuitously assumed, *that all punishment is corrective and emendatory*. If this point were substantiated, there would be a strong presumption that future punishment might cease, though it would not be of inevitable consequence. We readily acknowledge that some of the afflictions and judgments of God, which grow out of the providence, and the administration of his moral government in this world, are designed to reform the guilty,

and to make the righteous more cautious, prudent, faithful and prayerful ; yet this does not warrant the conclusion, that all punishment must necessarily be corrective. The word of God affords illustrations of this subject. It announces the scathing judgments of the land, as having the object of teaching the way of the Lord and inducing the people to repent and reform ; but it also declares judgments of extermination, and punishment of the wicked as their final lot and portion, when all the means employed for their reformation have proved abortive and they are reprobated of God. The Egyptians with Pharoah, their King and leader, form a clear exemplification of this doctrine. In the afflictions and judgments of the land, the Almighty designed to teach the people his supreme authority and his mercy to the Israelites, in order to improve their moral character ; but when all these failed, and Pharoah would not permit the people to go, the Lord delivered them with his outstretched arm and led them forward to the land of promise. The King and his subjects pursued them into the Red Sea, where Israel were saved, and the Egyptians were overwhelmed beneath its rolling surges. This last judgment, which exterminated this profligate and heartless people, was it designed to reform them or *merely* to vindicate the authority and justice of God ? This is a plain question and a plain example. Let the Apostle Paul decide this question with unerring certainty. He says in Rom. ix. 17 : “ For the Scripture saith unto Pharoah, Even for this very purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” This same truth is recorded in Ex. ix. 16. Even in the temporary judgments of the land the Lord designed to vindicate his power and right, and make his name glorious in the world ; how much more so, in the overthrow of Pharoah and his host in the engulfing

sea. The ruin and death which came upon the Egyptians had no reformatory influence on themselves ; but by it, the Lord vindicated his honor, and displayed his magnificence, and the "greatness of his excellency." (Ex. xv. 7.) Fear and dread came upon Moab, the land of Canaan, and all the surrounding nations.

Though many judgments and mercies, the Ruler of the universe had employed to reform the guilty people of Sodom and Gomorrah, yet all these were unavailing ; and the only alternative for God to vindicate his power and sustain the dignity of his laws, was, to overwhelm them in their own corruption and to exterminate them from the earth. They were not reformed by this last punishment, but were punished because they had transcended the bounds of reformation, and had been given over to reprobation, and that God by them might teach the world his abhorrence of sin and rebellion, and that none shall escape his scrutiny and his avenging wrath. Ephraim had joined himself to his idols and was given over, because he had passed beyond recovery. So had the heathen, as noticed in the first chapter of Romans ; they became reprobates. So various have been the instances to mark the nature and object of punishment, that it is a source of amazement, that any should deny the vindictive character of punishment, and that the punished are set forth as an example to surrounding and succeeding nations. It is said, "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter ii. 6. Their overthrow was not to reform them, but to sound forth a warning voice to all the ungodly, lest they should be marked next for destruction.

Should it be admitted, that all punishment is reformatory, this would not be sufficient to establish the position,

that all future punishment must necessarily be *limited*. It might after all prove to be endless to all such as should remain incorrigible. One thing is evident to all the advocates of a future limited punishment, that the judgments and afflictions of this present life do not reform all the guilty and the wicked, therefore they are compelled to assent to the doctrine of a future woe. This being the case, reason and analogy would teach, at least would not deny, that the judgments and punishment inflicted upon the wicked in the future world may fail of securing the end, their reformation; for if this may fail for any length of time, there is no necessity against its not being the case to all eternity. That which has been, may be; and that which has failed, may ever fail; therefore upon the ground of corrective punishment the damned may endure eternal wrath. Yea, one thing is certain, that if punishment is intended to reform the damned, so long as they are not reformed, they must endure woe, and if they remain incorrigible to all eternity, they will feel the pangs and sorrows of eternal death. That the wicked will remain incorrigible, unreformed and unchanged, true, is debateable ground, yet we think it may be proved. This we shall attempt, before we finish this discussion. We would now proceed to advance some direct arguments in favor of the eternity of punishment.

1. The Scriptures teach the eternal punishment of the wicked by the words and phrases expressive of duration. "These shall go away into everlasting punishment, but the righteous into life eternal." Matth. xxv. 46. "Who shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power." 2 Thess. i. 9. "It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into *everlasting fire*." Matth. xviii. 8. "Depart from me,



ye cursed, into *everlasting fire*, prepared for the devil and his angels." Matth. xxv. 41. 'But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation*.'" Mark iii. 29. "And the smoke of their torment *ascendeth up forever and ever* : and they have no rest day nor night, who worship the beast and his image, &c." Rev. xiv. 11. "Even as Sodom and Gomorrah, and the cities about them \* \* \* are set forth for an example, suffering the *vengeance of eternal fire*." Jude 7. All these passages go to prove that the punishment inflicted upon the wicked will be of some duration—that they prove the infliction of punishment, and that this punishment shall have duration more or less extended, is undeniable ; and we think that they enforce and establish the doctrine of punishment which shall be without cessation or end—eternal and everlasting.

The literal meaning of the words *eternal, everlasting, endless, non-ending, unending, &c.*, contain *one* and *the same* meaning—they simply mean *time without end, always being, lasting ever* ; and whenever they limit time, it is in *the use* of the words, and not because of their original and inherent meaning.

The term "endless" is used twice in the New Testament, in 1 Tim. i. 4, and in Heb. vii. 16. In the first place we find the original word (*aperantos*) derived from "*a*," without, and "*peran*," limit or end, therefore its meaning is "unlimited," "endless," and it is used in connexion with "genealogies," and must be used figuratively ; for no record of "genealogies" can be said strictly to be "endless." In Heb. vii. where we find the word "endless" again in the English, we have the Greek word "*akatalutos*," derived from "*a*," without (or declaring a negative) and "*katalutos*," "dissolve," therefore its meaning is *indissoluble, endless, everlasting* ; and it stands connected



with life, speaking of Christ who was made a High Priest, "after the power of an endless life." While the Jewish priests were many and their official career but brief, Christ is the only Priest of the gospel, having entered once for all into the Holiest, and sprinkled the mercy seat with his own precious blood, and he will continue to act before God as High Priest until he shall resign his mediatorial reign. In both these places the term "endless," is figuratively used and not literally. We make these remarks in order to show, that the term "endless" is used in a limited sense as well as *eternal, everlasting, &c.*, and that the latter are necessarily just as expressive of unending duration, as the term endless.

Now, we shall find, that in the Bible the word *everlasting and eternal* are translations of the Greek words, "aion, or aionios;" the former a noun, and the latter an adjective. The literal and etymological definition of the word *aion*, is, *always or continued being*, for it is a compound word of *aei* and *eimi*, *always being*. To denote duration without end, or any thing existing perpetually, is the *proper, classical and grammatical use* of the word. And when it is applied to limited duration, or to any thing of a dissoluble character, then it is used in an accommodated and a figurative sense. The subject and connexion in which it is employed must determine whether it is literally or figuratively used; and when we shall have determined in what sense it is used, we shall have no difficulty to settle its meaning, whether *limited or perpetual*. The rule adopted by some interpreters of the Bible, that the subject must determine its meaning, and not its native, obvious meaning qualify and determine the character of the subject, is an unsafe and a false guide. All the nature of a subject should do, is, to explain whether language is used properly and grammatically, or figuratively and in an accommodated sense. When

this is solved, the meaning is obvious. So when the terms eternal, everlasting and endless are employed *properly* and *grammatically* they designate perpetual existence, or time always running on and never running out; but when they are used *figuratively*, they imply a cessation of being, or termination of time.

It is an admitted rule, we believe, in all languages and in all logical reasoning, that language and words cannot express more than their proper and literal meaning, but that they may express less, therefore, if the literal and proper meaning of the words, *forever*, *eternal* and *everlasting*, is nothing more than a limited time, or applied to perishing objects, then their figurative use must express even less, and they can never be applied with propriety and significance to the existence of God, the immortality of the soul, and the blessedness of heaven; yet we learn from the Bible, that they are thus applied, therefore this must be their literal and grammatical significance, and when applied to time and perishing objects, it must be their figurative use, inasmuch as language figuratively employed, is less comprehensive than when literally used.

If therefore these words and their original (*aion*, *aionios*) are ever applied to things of eternity, or express eternity itself, then this must be their proper use, for eternity and future things are more comprehensive than the things of time, or time itself; and when so applied, they convey their proper and grammatical meaning to whatever applied, and that meaning is *perpetual existence, non-ending*; and that they are thus applied is beyond successful contradiction, and is even admitted by all believers in the oracles of God; therefore, when applied to express the existence of Jehovah, they express an endless, a never-ceasing existence; when applied to the happiness of the righteous in the future world, they express the same perpetual existence; so also

when referring to the punishment of the wicked, they express the permanence and interminable nature and being of their misery—that their loss and ruin is irrecoverable.

Because these words are applied to doors, gates, hills, priesthood and possessions as in Gen. xvii. 8. “an everlasting possession;” Gen. xlix. 26. “the everlasting hills;” Num. xxv. 13. “everlasting priesthood;” Ps. xxiv. 7. “everlasting doors;” therefore, it is argued, that they do not express perpetual being and infinite existence. This is begging the whole question; it is not the province of the advocates of punishment infinite in duration, to disprove that these terms ever express an indefinite period of time, or applied to perishable objects, for this they readily admit; but they deny that they are always used in this sense, and when so used, that it is in any other than their figurative character. When expressing their radical and literal meaning they are applied to things of an eternal existence. Even allowing, for the sake of argument, that these words are figuratively employed when speaking of punishment, they do not prove conclusively that future punishment will be finite. When everlasting is applied to hills, the word denotes, that the hills will last as long as the earth and time in which they exist; so the doors shall endure as long as the building to which they are attached—the Aaronic priesthood shall endure as long as the Mosaic dispensation, and then it shall only be exchanged for its antitype in the gospel dispensation; and Canaan which was given to Israel for an “everlasting possession,” will afford room for argumentation in order to define the utmost limit of the word *everlasting* in this connection, for we cannot tell how long God designed they should possess this country, and how long they would have possessed it, had they not forfeited it by sin and rebellion against God. The promise is still left on record, that they shall again return and inherit the land of their fathers from the river Euphrates to the great sea.

And as it is typical of heaven, in the last change of the earth, it shall disappear in the more glorious reality of heaven, the resting place of all the redeemed of the Lord. So should we allow, that everlasting is figuratively applied to future misery, it must express, that the judicial punishment (dike tio. 2 Thess. i. 9.) inflicted upon the disobedient and profligate will endure, as long as the soul endures and eternity in which it exists—that the immortality of the soul, and the infinity of eternity will only be commensurate with the misery of the damned. According to this argument, the misery of the future world will be interminable.

After what we have written, we take the position, that whenever the terms are applied to eternity and the objects of that world, they are properly and literally used, and mean nothing less than ever-existing and endless. We read in Rom. xvi. 26. “according to the commandment of the *everlasting* God; this certainly means an ever-existing God. Rom. ii. 7. “To them, who seek for glory, honor and immortality, *eternal life* ;” this must imply non-ending blessedness. In Matth. xxv. 46. “These shall go into *everlasting* punishment,” can mean nothing less than endless misery. All these, God, life, and punishment, exist in the future world and are described by the same word and must in all these places have the same meaning. We read in Matth. xii. 32. “But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” In Mark iii. 29, the parallel passage, we read, “But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation*.” These passages not only prove *future* punishment; but the *eternity* of that punishment. This every unsophisticated reader would readily admit. We are aware that the Universalist attempts to avoid this conclusion, by giving the following translation: “Neither



in this age, neither in the age to come." The first he refers to the Jewish dispensation, and the second to the gospel. Whether this will serve his purpose to avoid the obvious conclusion of the text, a few remarks will only be required. The point to be proven is, whether the Savior meant the Jewish dispensation by the phrase, "in this world." Is this at all probable, since the Jewish age had already passed by, and the kingdom of Christ was ushering in; for the "law and the prophets were until John," after the kingdom of God was proclaimed? And if by the phrase, "in the world to come," the Savior referred to the gospel age, and declared that such blasphemers should not be forgiven in that age, pray, when would they be forgiven? Would it be after the mediatorial reign of Christ, and therefore after the resurrection? Even if this be correct, how many must now wail in hell, and continue in torment until after the resurrection. Even this would establish the doctrine of future punishment. In these passages, the Savior wished to teach that all such characters would never be forgiven, and must therefore endure "eternal damnation." This punishment will take place in the future world, and as all things are unchangeable and ever-enduring there, therefore this punishment will be endless. The apostle Jude, while speaking of Sodom and Gomorrah, declares that they are "suffering the vengeance of *eternal* fire." They were suffering while Jude wrote, and as they had been swept from the world nearly 2,000 years before that time, therefore their suffering must have been after death and in the future world; and since it is "eternal," it will be infinite in duration. Paul declares in 2 Thess. i. 9. that the disobedient should "be punished with everlasting destruction," at the time when the Lord Jesus should be revealed from heaven, with his mighty angels, and when he should be admired in all that believe; therefore it must be in the future world.



It appears to us that the argument drawn from the word and phrases employed to describe the punishment of the wicked, must be conclusive to every candid and docile mind. However, we are aware, that the caviler may find opportunity to equivocate and distort the truth, and therefore it is well, that Christ and the apostles have brought to light clearer and more decisive proof to establish the doctrine of the eternity of punishment. The next argument we shall advance is—

2. That the Scriptures represent the punishment of the wicked, and the happiness of the righteous in contrast, therefore opposite in character and equal in duration. It has been said, that there is more certainty of the infinite blessedness of the righteous than of the infinite misery of the wicked, because it is described by different words. Eli Ballou says, on this point: "The words 'immortal, incorruptible, unfading,' are applied to an existence of happiness, but never to an existence of misery, and these terms give a positive assurance of the unending existence of the happy in heaven." Were these words applied to the misery of the damned, it would still be a question, whether they would afford a satisfactory argument to Universalists to prove endless woe. After all, does the Bible describe the misery of the damned in more equivocal terms than the blessedness of the righteous? Does not the language convey the idea of immortality, and an incapacity to decay. Read Mark ix. 43—48, where the wicked shall depart into hell, into the fire that is quenchless; "where the *worm dieth not* and *the fire is not quenched*." Where the *gnawing misery* of the damned "dieth not," it must necessarily be immortal; for the Greek words "ou teleutao," are just as expressive of immortality as the word "athanasia." When the Scriptures declare that the misery of the damned is like "fire not quenched," is just as expressive of its "in-

corruptible" and "unfading" nature as though the Savior had used the very words.

In the investigation of this subject, we shall find that the happiness of heaven and the misery of the damned are placed in contrast, as opposite portions and equal in duration—that they are parallel in point of duration.

The Savior says: "These shall go away into everlasting punishment: but the righteous into life eternal." Matth. xxv. 46. While the wicked reap as their portion "everlasting punishment," the righteous shall inherit "life eternal;" and it is not said, that those who go into punishment, enter also into life, nor those who secure life, shall reap the portion of the wicked. Therefore as their characters were made up, in this life, of opposite materials, their destiny is opposite, and will be equal in duration. The terms "life" and "punishment" are not necessarily expressive of duration, as life may be interrupted, and punishment cease; but when the word is applied to life which means *continued being*, we have a warrant that life shall not be interrupted, and that it shall be interminable. The same word (*aionios*) which is applied to life in its proper and grammatical sense, is applied to "punishment" in the same sense, and must necessarily establish the doctrine of the eternity of punishment, and frustrate all expectation of a cessation of future woe. If the life referred to in the text, comprises the bliss of saints in glory, and that this happiness will be endless, then the punishment of the wicked, embraces their future misery, and teaches that it will be eternal; for the contrast not only includes the opposite portions, but also their duration. This argument is conclusive.

However, many have admitted that the life referred to in the text, may mean eternal blessedness in heaven, yet punishment need not imply an existence of equal duration; but as the argument is irrefutable, that if the one is allowed to

teach endless bliss, the other must necessarily establish endless woe, therefore, to avoid this inevitable conclusion, the Universalist has denied, that the passage has any reference to the future world—that (as he says) the life eternal signifies the gospel with its blessings in this world; and the “everlasting punishment” was fulfilled in the destruction of Jerusalem.

Eli Ballou renders the text as follows: “These shall go away into the *punishment of the age*; but the righteous into the *life of the age*, meaning the gospel age, or dispensation of this world.” Again; “Christ said, that he would come in glory, and with his holy angels, and would then sit upon the throne of his glory; and he affirmed, that that generation should not pass away, and that some who then heard him should not die until they saw him thus coming.” “He then sat upon the throne of his glory, because his kingdom was then established in the earth—he came in his kingdom—and then commenced rewarding every man according to his works.” “At that time,” (at the destruction of Jerusalem,) “Christ commenced judging the world, and ‘all nations’ were then placed under his retributive administration, &c.” We believe, that Universalists refer this portion of Scripture to the destruction of Jerusalem, by common consent; and it shall be our object now to show that such an application is erroneous, and consequently that it refers to the future general judgment, and the rewards and punishments of the spirit-world.

1. That portion of Scripture included from verse 31 to 46, is generally declared to be a parable by Universalists. If it be a parable and was designed to illustrate the destruction of Jerusalem, this catastrophe of the Jews must correspond with the parabolic prophecy; for if the *event* does not correspond, then it must have been fulfilled, or will be, in some past or future scene. But we do not admit that it

was a parable; and we do deny that it was designed to teach and illustrate the destruction of Jerusalem and the Jewish polity. The Son of man is said to come in "his glory," and this could not have taken place at that time. If he did, the glory of Christ must consist in famine, pestilence, war, in helmet and shield, in slaughter and blood, the groans and wailings of the dead; for all these horrid scenes came to pass when Jerusalem was besieged and razed to the ground. We learn, that the glory of Christ consists in quite a different element. He prayed to the Father, "glorify me with the glory which I had with thee before the world was." John xvii. 5. And Paul declared, that since christians had suffered with Christ, "they should also be glorified together." Rom. viii. 17. This must be far different from what was displayed when the Jewish metropolis was ransacked; therefore the Scripture was not fulfilled at that time.

2. The Son of man should come with his holy angels. That the term angels sometimes stands for messengers in figurative language, we admit; but we insist, that the character ascribed to them must be rigidly transferred in the interpretation of language. Whether the term angels means the identical beings, strictly so called in the Scriptures, or some specially commissioned messengers of God, they must necessarily be holy, to answer the teaching of Christ. If this Scripture refers to the destruction of Jerusalem, then the holy angels must mean the Roman army, for this was the agency which overthrew that city. It could not designate the saints of God, for they did not accompany Christ in the overthrow of Jerusalem, and they had even fled from the city previously, as they had been notified to do forty years before. And no where is the Roman army ever called holy; but rather the "abomination" that maketh desolate. This second reason forbids an application of this text to the final subversion of Jerusalem.



3. The Son of man shall sit upon a throne of glory. His sitting upon the throne, presumes that he entered upon his judicial work, and this idea is sustained by the entire Scripture. Where did Christ sit upon the throne to judge the people at the ruin of that city? It cannot mean that there and then he was invested with the judiciary and executive authority of his government, for this took place nearly forty years prior. At the time he said, "All power is given me in heaven and earth," (Matth. xxviii. 18.) then he was invested with this authority and right, and therefore he fully commissioned his disciples to preach the gospel.

4. Before the Son of man should be gathered all nations. Did this take place when Jerusalem was destroyed? The Universalists declare it was, and for their authority they quote Zech. xiv. 2. where it is said, "for I will gather *all nations* against Jerusalem to battle, &c." We have several objections against the interpretation of the words of Christ as given by Universalists. The first is, that the event does not correspond with the text; and the second is, that the proof given is distorted and inadequate. We ask, is it a fact that all nations were gathered together at that time and place? Is it not rather a fact, that not a single nation was gathered together, much less all nations? Neither the entire Jewish, nor Roman nation was assembled at Jerusalem. How then can this history illustrate the text? Do you say, some of all nations should be and were gathered together? But the text does not say, a selection of nations, or *some out of* all nations; but *all nations*. This but ill accords with the stress and import laid upon "all men," or "all nations," or "all the kindred of the earth" by Universalists, when they speak of all being saved. They should be the last to torture the word "all" in such a way. If the *fact* does not sustain the interpretation given by these expounders of truth, neither does the proof adduced by Zech. xiv. 2.



Read the whole passage, and it will show, that it has no reference to the destruction of Jerusalem by the Roman army. At that time, that city was depopulated and wholly ruined, the people were either destroyed, or carried into captivity. What does the prophet Zechariah say: "I will gather all nations against Jerusalem to battle \* \* \* \* and *half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.*" Every one who has ever read the history of the downfall of Jerusalem knows, that this prophecy was not fulfilled when that city was destroyed by the Romans; for in this siege hundreds of thousands were slaughtered, and the rest were taken captives, while the prophet says, that only half should go into captivity and the rest of the people should be left in the city. The declaration of Christ can only be fulfilled in the last and general judgment day.

5. The Son of man should separate the nations and reward them according to their character. If all nations were not assembled at Jerusalem, neither could they be separated; but this should take place at that time when the text shall be fulfilled. The Psalmist says, "the wicked shall be turned into hell, and all the nations that forget God." If at Jerusalem this was fulfilled, then the Jews constituted the nations represented by the goats, and the Romans by the sheep. The blessed ones, who were the Roman army, received the kingdom of God which was prepared from the foundation of the world, and must have consisted in the spoils, gold, silver and raiment taken out of the city. Is this the kingdom of God? Does not Paul say, "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost?" Rom. xiv. 17.

6. The wicked should be punished at that time with horrid ruin. Were the Jews cast into everlasting fire, prepared for the devil and his angels? Was the destruction of Jeru-

saalem prepared for the devil and his angels. All this is implied, if the language of Christ is applicable to this scene.

7. The righteous and the wicked should be rewarded and punished for what they had done or left undone. Were the Roman army righteous, or a profligate, wicked, and heathen people? Did they feed the hungry, clothe the naked and visit the imprisoned saints of God, and did the Jews neglect these things? Where can we learn all these things, authenticated by irrefutable evidences? Does not even impudence itself blush at such distorted and mangled expositions of the holy and revered counsels of God?

The only consistent exposition that can be given, is to apply the text to the judgment of the great day, and to the rewards and punishment of the human race, as it shall take place when the wicked "shall go away into everlasting punishment; but the righteous into life eternal."

We have been thus particular with this passage in refuting and exposing the false exposition given by Universalists, designed to wrest it from its obvious application to the future world, that we might produce similar passages in favor of the eternity of future punishment without needing to go over the same labor each time. For if we have proven one passage to be to the point, to sustain the doctrine of eternal damnation, then all of a like nature must corroborate the doctrine. Universalists have generally referred all the passages, upon which the orthodox found their belief of future and eternal woe, to the destruction of Jerusalem, and the same arguments which extricate the passage, we have considered, are more or less suitable to sweep away their false glosses from all. Since the passage in Matth. xxv. 46, has reference to the future world, and teaches the reward of the righteous, and the punishment of the wicked in contrast,

and as effected at the same time, their final portion must be opposite and equal in duration.

“Who will render to every man according to his deeds : to them, who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life : but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish,” &c. Rom. ii. 6—9. This passage is quite decisive, and establishes the doctrine, that God will reward man—that every man shall receive his reward according to his deeds—those who do well, the reward of eternal life, and those who obey not the truth, but obey unrighteousness and are contentious, the reward of indignation, wrath and anguish. That all this shall take place in the future world, is evident from the fact, that they who do good, seek for *honor, glory* and *immortality*. All who earnestly and intensely strive for *glory*, the beauty, grandeur, riches and ecstatic felicity of heaven ; for *honor*, the reward and approbation which God will confer on his saints ; for *immortality*, the incorruptible and undying blessings, the permanent and felicitous condition of the saved in heaven—all these shall secure “eternal life.” As these glorious blessings lie beyond death and the grave, as well as eternal life, we presume the text has reference to the future world, not only in the reward of the “well doing,” but also in the punishment of those who “do evil,” with indignation and wrath. The reward and punishment will take place in the future world, at the same time, and their existence will be equal in duration—the bliss of heaven will be everlasting, and the woe of hell will be endless.

We read in Job viii. 13, “The hope of the hypocrite shall perish ;” and Solomon tells us in Prov. xiv. 32, “The righteous hath hope in his death.” How opposite the characters of the hypocrite and the righteous ; and equally

opposite is their portion in the world to come. Christ says, "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall *not see life* ; but the wrath of God *abideth on him*." John iii. 36. While he that obeyeth the voice of Christ and believeth in the Father shall not come into condemnation, the unbeliever is condemned already ; and while the believer shall enjoy everlasting life, the unbeliever shall be excluded from enjoying life, and upon him shall rest and abide without interruption and to all eternity, the wrath of a sin-avenging God.

Who can still doubt, that the Bible teaches the reward of the righteous and the punishment of the wicked in contrast, to be effected at the same time and equally lasting ? If true, then hell shall not cease to be, sooner than heaven shall cease.

3. The Bible would seem to teach the impossibility of the wicked being converted, pardoned, and saved in the spirit-world.

That the blessings of the gospel are proposed to the children of men upon certain unequivocal and unalterable conditions, we have proven heretofore ; and that the blessing of salvation may be failed of, is therefore self-evident. All persons, therefore, who comply not with the conditions proposed, who reject the means of grace, resist and stifle the teaching and promptings of the Holy Spirit, thwart the obvious design of divine goodness to lead them to repentance, harden their hearts against judgment and truth, cannot be made partakers of the life, righteousness and power of the gospel. The children of men can no more be saved, without complying with the terms of the gospel, than though such provisions had never been made. Those *conditions* are vital and essential points ; yea, indispensable to a system of salvation by *faith*.



1. The Bible teaches that men may arrive at that point where they shall be given over and reprobated of God. If so, this would teach the impossibility of being saved by the gospel. "My spirit shall not always strive with man, for that he also is flesh." Gen. vi. 3. "Because I have called and ye refused; I have stretched out my hand, and no man regarded, \* \* \* I will laugh at your calamity and mock when your fear cometh," &c. Prov. i. 24—31. "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. lv. 6. "O, Jerusalem \* \* how often would I have gathered thy children together \* \* \* and ye would not. Behold your house is left unto you desolate." Matt. xxiii. 37, 38. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2. "But he shall say, I tell you I know not whence ye are; depart from me, all ye workers of iniquity." Luke xiii. 27. Read also the two preceding verses. "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Ecc. ix. 10. "He that is unjust, let him be unjust still: he that is filthy, let him be filthy still," &c. Rev. xxii. 11. All these passages prove either that some men have already passed beyond the point of mercy, or the possibility of arriving there; in either case, the Scriptures sustain the position that there is a degree of wickedness, and the possibility of arriving at that place, whether in this world or the future is immaterial, where the plan of salvation shall be unavailing, and ruin will be hopeless and irrecoverable; as Solomon has taught us, "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and *that without remedy.*" Prov. xxix. 1. The gospel is the remedy of sin and moral ruin; but at the time when the cup of the transgressor shall be full, and sudden destruction shall come upon

him, the remedy of the gospel shall not reach his case, therefore the proof, that the misery of the wicked will be endless, defies all speculative reasoning.

2. There is no assurance in the Bible, that the damned in hell shall be able to exercise *faith* in Christ, without which it is impossible to please, or to come unto God. That faith in Christ in order to obtain salvation is an indispensable pre-requisite, is indisputable ; that a confidence in the mercy and willingness of Christ is essential to exercise an evangelical faith in him, is Scriptural ground ; and that all this may be exercised in the world of woe, is, at least questionable, and we think fallacious. In order to have saving faith in God, we must be sensible and strongly assured, that the gospel is adapted and applicable to us in the situation in which we are placed, that Christ is interceding in our behalf ; for if we are laboring under the impression, that we have sinned away the day of grace, that the blood of Christ was never spilt to deliver from the actual pangs of hell, and that Christ has ceased his pleadings for the salvation of our souls, but rather pronounced the withering curse of the barren fig-tree, it will be absolutely impossible to exercise a living and purifying faith in God, a loving, calm and unreserved surrender to Christ. How often do we witness in this life, where men and women despair of the mercy of God, that it is impossible for them to believe in Christ while in this state of mind. If thus the influence of the mere idea, that in their case hope and grace have fled, rears up an insurmountable obstacle to faith, what will be the case when the wrath and indignation of God shall heavily press their souls in the blackness of darkness ? Will the damned then be able to believe in Christ to the salvation of their souls ? Could it even be proved by Scripture and unquestionable reasoning, that the lost in hell might be saved in the intermediate space of time of death

and the resurrection, yet after that it must necessarily cease.

3. For the kingdom of saving grace and the mediatorial reign of Christ shall cease and close up.

All who believe, that the plan of salvation is vitally dependent on Christ, and that without him a restitution to the favor of God would be impossible, that had Christ never come and died there would not have been a way of mercy, and that alone through the mediation of Christ the influences of grace are extended and perpetuated to man, must also believe, that when Christ shall cease to act as mediator, and when "God shall be all and in all," then shall the kingdom of grace close up forever, and all those who are "unjust and filthy" must necessarily remain "unjust and filthy." When Christ shall become judge, he shall be clothed with the sternness and unbending rectitude of the law of his moral government, and exercise his official duty in rewarding the righteous and punishing the wicked, as though there had never been a system of mercy by faith; and he shall then cease to be an intercessor for man. How can sinners then be saved any more than they could have been had Christ never died? This being the case, that salvation is impossible, the unsaved and the doomed must suffer the wrath of God and the distressing anguish inflicted for their sins to all eternity.

The apostle teaches us in 1 Cor. xv. 24—26. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." After the resurrection shall the *end be*—the end of the world, the end of the mediatorial system of grace, for then Christ shall have vanquished all his enemies, vindicated the grace of God, ren-

dered honorable his law, and broken the power and wrested the sceptre of death. The righteous, who "are Christ's at his coming" shall stand forth in the beauty of the resurrection-morning, redeemed in soul and body. Here then Christ shall cease to be a mediator and a Savior—his work is done up, for which he came into this world; the obedient shall eat the good of the land, and the incorrigible shall lie at his feet like a vanquished foe. If the time for which the plan of salvation was instituted shall now have expired, then all the unsaved, after that time, must necessarily reap the unceasing misery of hell, and wail in anguish the long night of dreary, non-ending eternity.

4. The sentence which shall doom men to the misery of hell will be unchangeable and irrevocable. All the principles and laws of God are as unchangeable as his own eternal character. Even in this world, God could not save men from sin contrary to his law, but alone in consistency with his laws—a remedial system of grace, that should honor and vindicate all the requirements and precepts of the law, and yet bring the repentant sinner where God could justify, was alone available. Now, we have seen the reward of life given to the righteous, and everlasting destruction poured upon the wicked after death, after the resurrection, even at the judgment, when Christ's system of mercy by grace through faith shall have been closed up; yet we have not seen that God has devised, or even promised to execute another plan of salvation, adapted to deliver damned spirits from hell. They cannot be saved by Christ's mediation, for that has passed by; and how and when shall they be saved from the immutable sentence that doomed them to hell?

There are but two conceivable ways. God must either execute a plan by which to save the lost in hell consistently with the unchangeable principles of justice by which



they were doomed; or else the lost must change their own character. The first is improbable, for God has not even given an intimation to suspect any thing of the kind; and the latter is impracticable and impossible. Since the ungodly in this life are unable to restore themselves to the favor of God and to a justified relation with Him independently of Christ and grace; much less can this be done in hell. As death is the negative of life, and can never restore itself to life; as impurity is just the opposite of purity, and cannot render itself pure; and as vice is the antagonist of virtue and is incapable of ever becoming virtue of itself; so neither can unholy spirits in woe change themselves to holiness, the unrighteous to become righteous beings. "By the deeds of the law shall no man living be justified." "But Christ has become the end of the law for righteousness to every one that *believeth*."

Thus we have proved the doctrine of future punishment to be eternal in its duration—that it shall be a death that never dies, and miseries that never end. Reader, are these conclusions sound and Scriptural? Is hell the portion of the impenitent and incorrigible, just as certainly as heaven will be the happy abode of the saved and sanctified? And are you forming a character which shall determine your destiny in the coming world, and unto which you are approaching with awful rapidity? Then arouse yourself and call upon the name of God, peradventure, his mercy is not yet quite gone, and your day of grace still lingering for the salvation of your soul. Sleep not on the pinnacle of such dangers—hark! the tumultuous noise of the storm and the roaring surges of endless woe break through the distant gloom in horrific sounds! Escape for your life to the strong-hold of God, and find safety from the violence of the dashing waves! There may still be hope in your case.

Then try heartily the virtue of a Savior's blood; plead no merit of your own, but simply trust your soul to the all efficacious love and grace of God in Christ. You must come with a heart surrendered, a will submissive, and a soul moved with intense earnestness, and God will in no wise cast you out.

## CHAPTER V.

### SALVATION FROM SIN.

*“Much more then, being now justified by his blood, we shall be saved from wrath through him.”* Rom. v. 9.

WE learn from the whole tenor of Scripture, that Christ has purchased our redemption by his precious blood, that we are justified and saved from sin through faith in Christ, and that we are delivered from wrath, or the punishment due to sin. If, while we were yet enemies to God, the Lord Jesus removed every obstacle and procured the means by which we might be justified; how much more, after becoming the friends of Christ and partakers of divine righteousness, shall we be saved from wrath and eternal anguish. It seems very evident, that Paul believed that Jesus Christ was set forth a propitiation for the “remission of sins that are past,” and that all who should be made righteous, according to the gracious plan devised and rendered efficacious by God and his Spirit, would be necessarily saved from all punishment due to sin. This appears to be the doctrine taught in many places in the word of God, and which has abounded pretty extensively in every religious community in the habitable globe; and mankind would hardly have suspected an error, or turned polemics in defending this fundamental doctrine of religion, had it not been for the speculative theory of Universalism; even now many look upon the bold denial of this doctrine as so

reckless and irreverent, that they deem the course of such expounders of truth unworthy of notice, and sober attention. Years ago, Universalists left the justice of God untouched in their pulpit and periodical discussions, and declaimed wholly about the mercy of God; but now they profess to be the only denomination which holds strictly and Scripturally to the doctrine of divine justice. They denounce the doctrine of pardon of sin and salvation from the punishment due to sin, as held by the orthodox generally, as "that easy way of salvation." Does the reader inquire, whether Universalism rejects and disowns the doctrine of salvation from sin and its deserved punishment? We reply, that so far as we have become acquainted with the views of Universalists relative to this doctrine, we find; that all are loud in proclaiming that no one can or will be saved from the punishment due to sin, every one must endure a full and adequate punishment for all his follies and sins, and that pardon or forgiveness does not remit any part of the penalty of the law.

We have heretofore made some remarks in relation to this subject, and proved that Universalists view punishment for sin as the greatest and the most efficient means to save the children of men; but we wish to enlarge somewhat on this subject, to unmask the monster and strip off his sanctimonious garb. We hear much said about salvation, about being saved and enjoying the peace of the gospel; but we would ask, what does this salvation consist in? what is its value and blessedness? Let Universalists themselves answer. A work recently published at Utica, called "The Universalist's Book of Reference," and lauded as of pre-eminent value, and superior to any they have ever issued, holds the following sentiment and language relative to the doctrine of salvation: "The Bible nowhere informs us, that salvation consists in being saved from the penalty of



God's law, nor from deserved punishment, nor from the place of endless misery. On the contrary, the salvation of the gospel consists in being saved from darkness, from unbelief, from sin and all its attendant evil consequences." Though we believe that the punishment due to sin, is among "the attendant evil consequences" of sin, yet it is evident that nothing of the kind is intimated by the writers of that Book. All they mean by the "evil consequences" of sin, is what we understand by "this present evil world;" the sorrows and afflictions, the calamities and adversities of life.

Another writer says, in an essay, entitled "Who will be Saved?" that "christian salvation is, properly, a deliverance of the soul, either from present or prospective evils, or both." "It was from this lost state—this present sinful condition, that Jesus came to save man: Hence it is said, that he 'gave himself for our sins, that he might deliver us from this present evil world.'" Gal. i. 4. "That this is the nature of christian salvation, is still further evident, from the fact that Christ's mission is never spoken of as designed to prepare men to guard against a future evil, but, in most cases, its object is explicitly stated to be the removal of *present* difficulty—a deliverance from a present evil and suffering condition. It will be seen in all those passages which speak of Christ as saving men from sin, that not the most distant allusion is made to anything beyond the mere sinful state itself."

How vain it was, and how incorrect, for Christ to put such a question to the people, if there was no future wrath, nor possibility for the people to be saved from it, "O generation of vipers, who hath warned *you to flee the wrath to come?*" Matt. iii. 7.

Rev. Jason Lewis declares, that God "will reward every individual for all his good deeds, and will punish every

individual for all his evil deeds ; hence that, in the government of God, punishment actually deserved, is in all cases infallibly certain to be inflicted." "They believe that Scriptural *salvation* is by no means an escape from deserved punishment." "And as the Scripture writers so frequently speak of 'the forgiveness of sins,' etc., and never mention the forgiveness of punishment, but on the contrary, assure us that 'the wicked shall *not* be-unpunished,' Universalists therefore, believe in the forgiveness or remission, not of punishment, but of sins." This Mr. Lewis presented a succinct statement of the faith of his denomination, so far and as correctly as understood by himself. There are two particular points in his statement which should fix the attention of the reader. First, *that every man for all his sins* shall be punished with infallible certainty. Secondly, though God has promised to remit sins, yet there is no remission of punishment ; from the latter there is no escape. Let us add a few more testimonies to show that all writers of any note among them harmonize in these sentiments.

E. H. Chapin says, "Universalism is not a doctrine which teaches that man shall be saved from punishment. 'The soul that sinneth, it shall die,' is another fundamental article of our faith. We believe that full, adequate retribution will be poured out upon every one that doeth evil." Aaron B. Grosh declares as his opinion, that "the sinner may be certainly and fully punished, and *afterwards* receive the peaceable fruits of righteousness in immortal life." "Universalists believe, that *there are no means whereby the guilty can be cleared from proper and necessary punishment ;*" and they "hold to the absolutely certain and positively adequate punishment of sin." That the views of Mr. Grosh are extensively entertained and much respected by Universalists in this State, is needless to prove to

any of that faith ; and to all others we would say, that it may be relied upon as a correct portraiture of their faith on the doctrine of salvation.

Mr. Whittemore says, "all men shall be rewarded according to their works, that the punishment of sin is swift, sure and *inevitable*." Mr. Skinner of Boston says, "There is no remission of punishment, either on account of the Savior's death, or the sinner's penitence." Mr. Fernald declares, that "It (the Bible) never teaches the forgiveness or remission of punishment for sins committed. It is the forgiveness of sins ; by which is understood, the blotting, or cleansing from, *after due justice is administered*."

A. C. Thomas says, "If bringing *every* work into judgment, with *every* secret thing, whether good or bad, does not prove that *every man* will be both rewarded for his good deeds and punished for his bad deeds, it surely does not prove that *any* man will be either rewarded, or punished." "But is not *forgiveness* also a doctrine of the Bible ? Certainly. But in what part of the Holy Writ do you find such an expression as the *forgiveness of PUNISHMENT* ? Nowhere. The expression uniformly is the forgiveness of *SIN*, the remission of *SIN*, and the like." When a man is saved from sin, he ceases to commit sin ; and when he ceases to commit sin, he ceases to deserve punishment for sin. But this does not imply a *remission of the punishment deserved for sins already committed* up to the period of being saved from sin. A man has a fever, and is in pain : the physician removes or takes away the fever, and thus saves the patient from the fever, and also, if you please, from the pain he would have experienced if the fever had not been removed or taken away. And so of *sin*—for sin is represented as a disease. And the same is equally true of unbelief."

The above quotations we have made in order to show, what views Universalists entertain relative to the doctrine of salvation. We would add a few passages of Scripture, which they usually quote as proof-texts.

To prove, that *punishment is inevitable*, and that no man can escape from it by any means, neither by Christ, nor repentance, they usually quote such passages. Eccl. xii. 14. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Rom. ii. 6. "Who will render to every man according to his deeds. Col. iii. 25. "But he that doeth wrong shall receive for the wrong he hath done," &c. Ex. xxxiv. 7. "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

To prove that God will forgive sin, they quote such passages as follow: "Matth. i. 21. Thou shalt call his name Jesus: for he shall save his people from their sins." Rom. xi. 26, 27. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them; when I shall take away their sins." John i. 29. "Behold the Lamb of God that taketh away the sin of the world."

To prove that God will punish all that sin deserves, and *afterwards* forgive the sin, the following passages are adduced: Isa. xl. 2. "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that *her iniquity is pardoned*: for she hath received of the Lord's hand double for all her sins." Ps. xcix. 8. "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions."

In the investigation of this subject, to adduce the teaching of the word of God, and produce a thorough refutation



of Universalism, it will be proper for us to take up the subject in regular order, and to reply to the statement.

1. That punishment full and adequate for sin is inevitable, and from it there is no escape.

The passages which speak of the infliction of punishment and the certainty of its execution, should not be so interpreted as to conflict with other portions of Holy Writ, and subvert the plan of salvation by Jesus Christ. There must be harmony in the Scriptures, and in the plans and works of God. That class of passages relied upon to prove the impossibility of a suspension of the threatened penalty, or of an escape from just and deserved punishment, are evidently designed to teach the just principles and holy character of the moral government of God. That God has devised and established a moral government over the national and moral world, designed to restrain evil, and promote holiness and happiness by motives and inducements, is based on unquestionable truth and authority. To answer the end of this moral government, to promote the greatest good of the whole community of God's rational and accountable intelligences, two methods were instituted. A *strict and hearty obedience* to all the requirements of our Maker; this was the first and most desirable method; but in the event of a failure in this respect, the only alternative left, was to exercise the penalties of law upon the transgressor. The first method of obedience would effectually bar out all evil from the province of moral government, and thus promote general peace, holiness and happiness among men: the latter alternative of inflicting punishment on the guilty transgressor, would display the just abhorrence of God against all sin in the public example of punishment on the disobedient, and cast a restraining influence over those who stand gazing upon the scene to persuade them to obey divine law, and not tread in the path of transgression.

But we find, that the regulations of divine government have been rejected ; the path of holiness leading to certain happiness has been forsaken ; and the broad way of vice ending in destruction is thronged by the human race. Thus, the first method of securing substantial bliss and a conscientious peace has been forfeited ; and the only means left in the hands of God to wield his government over man, and secure its end, to promote the greatest good of the whole race of accountable creatures, was to inflict the penalty of the divine law on the guilty. This punishment of the rebellious is an exhibition of *public justice*, intimating that God abhors wrong, and yet desires to restrain others from sin, and promote and perpetuate their welfare.

We say, that God manifests *public justice* in punishing the wrong-doer, with a view to distinguish the *peculiar exercise* of justice in this affair from that justice which may be denominated *distributive*, or *commutative*. What then is *public justice*? Whenever God manifests himself in stern displeasure at wrong and in the punishment of the guilty to vindicate the *honor* of his laws and to promote the greatest good of the whole community, then he exercises that species of justice. It is distinct from distributive and commutative justice, in this, that distributive justice exercises itself in *awarding to every one the full merit of his conduct immediately*, therefore it would destroy a state of probation and trial ; this is contrary to matter of fact, for we are in a state of trial, and we know that in this life there is no equal distribution of rewards and punishment : commutative justice demands the surrender of an equivalent for the wrong we have done to God and his law—to do this is inconceivable, either by obedience or by suffering misery. That there will be distributive and vindictive justice displayed against man for his ungodliness when he

shall have passed beyond the line of probation, we verily believe, and have proven in the chapter on punishment.

But God exercised *public justice* in his moral government, upon which was founded the penalty of law; and whenever the public good can be promoted in some other way besides the infliction of its penalty, that penalty may be suspended, and the culprit saved from its inflictions. This is the point to be proved. Can the penalty of moral law be suspended and arrested in its execution, or not? Can some plan be devised and adopted to answer the same ends of moral government without the infliction of the full and adequate punishment of law, or not? Did the coming of Christ, his obedience, his suffering and death, constitute an *expedient* sufficiently worthy and in all respects adapted, to render it possible, and afford just and proper ground for God to suspend the penalty of his law, and save guilty men from its deserved infliction and show him benignant mercy, or not? Universalists answer, no—there is no escape from the infliction of the penalty of moral law; its execution is “sure, swift and inevitable.” We answer, yes; for this alone consists with reason and the teaching of God—this alone can attach any significant value to the sufferings of Christ, and prevent the charge of insincerity and solemn mockery being preferred against God in the contrivance and execution of the plan of saving grace.

We would here state in few words, that Christ, by the merit of his blood, has only suspended the penalty of the law, and if the plan of mercy is not embraced by repentance and faith, while in a state of probation, that wrath will yet overtake the guilty and the despiser of God and effect their utter ruin in eternal woe. For this reason people are exhorted and entreated by God and man to obey the gospel and escape for their life to the strong-hold of grace; not to

linger on all the plain where God's judgments are pregnant with wrath, but hide in Christ, the sheltering Rock.

2. Do the Scriptures teach, that the children of men can escape the penalty of the law ; the *just* and *adequate punishment* of sin, in and through Christ. This proved and Universalism falls a conquered foe. It is well known, that in civil government *public justice* allows the suspension of the penalty of the law, or the grant of a reprieve to a criminal, whenever the objects of good government can be secured, without the literal and adequate infliction of deserved punishment. When government can be honored, and a restraining influence be exercised over the community, to the utmost possible extent against recklessness and crime, the criminal may be saved from deserved punishment and become the object of clemency and mercy. This is matter of fact in civil government, proved by experiment, and affords a proper illustration of what God has done in devising a plan of mercy, while sustaining the honor, dignity and object of moral law. Those therefore who deny the possibility of any one being delivered from the infliction of the penalty of moral law, and saved from the punishment due to sin, obviously reject the atonement of Christ as the foundation of salvation. This Universalism does, as we shall prove hereafter.

1. In reading the word of God, we shall find various words and phrases employed expressive of punishment of sins ; such as punishment, destruction, indignation, *wrath*, &c. We wish to show, that when the Bible speaks of being saved from *wrath*, that it teaches the doctrine of salvation from *deserved punishment*.

We read in 1 Thess. v. 9. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Heb. iii. 2. "In wrath remember mercy." These two passages would seem to teach, that *salvation*



and *mercy* are just the opposite of *wrath*. As salvation implies a rescue and deliverance from ruin and destruction, therefore when the wrath of God is poured out upon the workers of iniquity, they must be visited with desolation and destruction. Ps. ii. 12. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." As wrath means a punishment for sin, those who are unreconciled with Christ, shall perish at the first kindlings of indignant wrath. Jer. vii. 29. "For the Lord hath rejected and forsaken the generation of his *wrath*." Jer. x. 10. "At his wrath the earth shall tumble, and the nations shall not be able to abide his indignation." The people shall not be able to abide, for the earth shall shake, and they shall be rejected and forsaken, when the *wrath* of God shall be revealed, and be poured out upon them. Thus God's wrath must be punishment for sin. Rev. vi. 17. "For the great day of his wrath is come, and who shall be able to stand?" This *wrath* must mean utter ruin and destruction. Num. v. 11. "Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, that I consumed not the children of Israel in my jealousy." This passage not only teaches that *wrath* means punishment for sin; but also, that God *saved* the children of Israel from *deserved punishment*, which was about to consume them, and would have done so, had it not been for Phinehas. Ps. lxxxix. 46. "How long, Lord, wilt thou hide thyself, forever? shall thy wrath burn like fire?" Ps. xc. 9. "All our days are passed away in thy wrath," &c. Ps. cii. 9—11. "For I have eaten ashes like bread, and mingled my drink with weeping; because of thine indignation and thy wrath: for thou hast lifted me up and cast me down. My days are like a shadow that declineth; and I am withered like grass." The anger of God means his internal displeasure

at sin, and his wrath the full exhibition of justice against sin.

2. The Bible teaches that some men are punished less than their sins deserve, therefore they must be saved from punishment. They are either *saved* from deserved punishment, or else justice does not inflict on the guilty all the punishment adequate to their crime. Now, either position is death to Universalism, which professes to maintain, that every man must receive a full and adequate punishment for all his sins, and from it there is no salvation. We read in Job xi. 6. "Know, therefore, that God exacteth of thee less than thine iniquity deserveth." Ps. ciii. 10. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." The first passage has been replied to, that it was the language of Zophar, the Naamathite, therefore not credible as divine, for he was not a pious man. We would briefly say, that it matters but very little by whom spoken, if it but asserts the doctrine of God. That the sentiment is just and truthful, we have the Bible as a voucher. That is enough. The Psalmist corroborates the same principle, that men are in this world punished less than their iniquities deserve. If so, Universalism is false. Again, Ezra ix. 13. "And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this." Not only were the people of Israel punished for their sins; but they were punished far less than their iniquities deserved, and from all the punishment yet due them they were delivered. If all this does not teach salvation from deserved punishment, then language cannot convey just ideas of any doctrine. Were any of the doctrines of Universalism so directly taught in the Bible, think you, that it

would not be satisfactory proof? Why not the same, though it should nullify Universalism?

3. The Bible teaches that men are saved from the penalty of the law and deserved punishment. We have not only shown, that the children of men are and may be punished less than their iniquities deserve; but that they are saved from deserved punishment. Upon the latter point, we shall now enlarge by Scriptural quotations. I Thess. i. 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." This passage teaches that punishment does not follow sin hand in hand, but that it is awaiting the wicked, as they are reserved to the day of judgment and perdition of ungodly men. It also declares that the saints of God who wait for Christ's descent from heaven, are delivered from this wrath. If this does not teach a remission of deserved punishment, what does? Matth. xviii. 27. "Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt." When the debt was canceled, the consequences, arrest and imprisonment, were withdrawn. So the Lord of heaven, when he pardons sins, remits all the punishment due for sin. Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." The Savior came not only to save us from sin; but from the curse, or penalty of the law. It needs no argument to prove, that there is a difference between sin, and the curse of the law—that the former incurs the latter; and that Christ has redeemed us from the penalty of the law, is plainly asserted, therefore the salvation of God includes the remission of deserved punishment. This is plain and decisive. Ps. cxxx. 3, 4. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Such passages teach, that

when the Lord shall mark iniquities, that he does not forgive—*forgiveness of sins*, and *marking iniquities* are *opposites*. All those against whom the Lord shall *mark iniquities*, shall not be able to stand; but shall fall and be consumed by the just punishment of sin; and those who receive forgiveness at the hand of God are delivered from the fearful account of sin and the consequent doom. How do these passages agree with the following declaration of A. C. Thomas, “We take the Scriptural ground, that both rewards and punishments are administered *according to our works*—and that *every* work of *every* man, whether it be good or evil, shall be brought into judgment. But when we treat of salvation from unbelief and sin, and the blessedness of the justified state, we thankfully acknowledge that it is *according to the grace and purpose of God*.” Aside from the promiscuous jumble of truth and error in the quotation, it flatly contradicts the Psalmist, by whom we are informed, that forgiveness saves us from the punishment (or *marking*) of iniquities. Ez. xviii. 21, 22. “But if the wicked shall turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him.” That death is the penalty of the law, needs no proof, and that all who turn from sin, and live justly and righteously, shall avoid the penalty of the law the text declares without equivocation; not even shall their transgressions be found recorded against them. How then shall they be fully punished for sin? ‘This text is decisive. Jonah iii. 10. “And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.” The people of Nineveh trampled on the authority of God until their sins became heinous, and called

for divine wrath upon the place. They were warned of the approaching judgment by the prophet Jonah, the people believed the heavenly message, they repented in dust and sackcloth, turning away from their sins, and supplicated divine forgiveness. The Lord in mercy averted the gathering storm, and saved them from their doom. Thus we have an historical proof of salvation from deserved punishment, which completely nullifies the position of Universalism. Ps. lxxviii. 38. "But he being full of compassion, forgave their iniquities, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." The people *deserved* destruction for their iniquity. Were they fully punished? The Psalmist declares that in consequence of the compassion of God they were not destroyed, but their iniquities were forgiven; he turned his anger away many a time, and did not exercise all his wrath. The people were thus released from the punishment and wrath their iniquities deserved. Ps. lxxxv. 2, 3. "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou has taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." The first passage teaches the doctrine of remission of sins, and the second, of remission of punishment. The two are so inseparably connected that when the one takes place the other must necessarily cease. The fierceness of anger and the wrath of God are removed from all such as receive the forgiveness of sin. This is evidently the Scriptural doctrine of salvation.

The question may occur to the mind of the reader, how shall we interpret such a passage as Ecc. xii. 14. "For God shall bring every work into judgment, with every secret thing," &c? If we rely upon such passages to prove the impossibility of escaping just and adequate punishment, we shall be overwhelmed with confusion, and be guilty of



a false exposition of the Scriptures. The above text does not assert, that *any man* shall be rewarded or punished; but only teaches that the characters we form here will be a matter of investigation hereafter; that we are accountable to God for all secret and public acts. Instead of deducing the doctrine of no remission of punishment from this passage, it would be more appropriate to deduce the doctrine of no forgiveness of sins, or evil works. This latter position would be no more in conflict with the whole tenor of Scripture than the former. The fact is, the law knows of no mercy or leniency; it calls for wrath upon every transgressor; but the gospel preaches mercy and pardon, and opens the way to attain the righteousness of the law by faith in Christ. In this way, sins may be forgiven, and salvation from deserved punishment may be realized. As Paul has said, "much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. v. 9.

2. That Christ came to save us from sin, no orthodox theologian feels disposed to deny; yea, he rather exults in it, takes courage and praises God. But he also believes, as we have clearly proven, that this salvation includes all the consequences and punishments of sins, whether present or remote. Christ does not merely save us from the *love* and *commission* of sin; but also opens a way to "escape the just recompense of reward." Those only who neglect salvation shall fall under the wrath of a sin-avenging God.

Now, we think that we have shown, that though punishment is sure and inevitable to the impenitent and incorrigible, yet that God by the blood of Christ has prepared a way whereby all who turn from and repent of sin, and believe in Christ, shall escape the just punishment of sin as well as obtain forgiveness of transgression. It is only left for us to prove:

3. That all who receive the punishment of sin fully and adequately cannot *afterwards* be saved. A. B. Grosh says, that the "sinner may be certainly and fully punished, and *afterwards* receive the peaceable fruits of righteousness in immortal bliss." We have already given a refutation of this position in the chapter on "Punishment for Sin;" we will add a few remarks and give an exposition of a couple of passages of the Bible.

1. The Universalists say, it is evident, that the wicked receive a full and adequate punishment for sin in this life, and are *afterwards* saved; proved from Prov. xi. 31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." This passage, much harped upon by Universalists, is capable of two constructions, and either not very satisfactory to their scheme. Peter quotes the Septuagint translation of this passage, which shows that the Spirit of inspiration deemed the following language, expressive of the sentiment of the text, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 18. This latter passage the Universalists commonly refer to the destruction of Jerusalem, but, evidently, without any propriety, as that in Proverbs clearly proves. The constructions which may be put upon this passage, are the following: 1. That it teaches the doctrine of punishments for error and sin. That if the righteous, with all their excellencies, do not escape the hand of chastisement and punishment for their errors and occasional stumbles and falls; how shall the wicked escape the just judgments of heaven for their waywardness, their stout and protracted rebellion against God? The wicked who defy the vengeance of the Almighty, shall at length reap the due reward of their impiety and sins. That the wicked are fully punished in the earth, is unsustained by matter of fact, or by the Scriptures. Many who have

corrupted their ways and have become loathsome in character, endure less suffering and pain than many of the righteous. This has even, at times, been a sore trouble to the pious; for they could not reconcile it with the justice of God, neither can it be, without admitting the doctrine of future rewards and punishments. The Psalmist almost stumbled in faith to his fall, when he looked upon "the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men," &c. Ps. lxxiii. 3—5.

2. The passage may teach the reward of the righteous and the punishment of the wicked. If the righteous, who are wise in winning souls to the love and allegiance of God, and scatter a salutary influence abroad, receive the blessings of grace and holiness in this world, what may they not expect in the world to come, when all their suffering toil shall be over, and they shall enter fully upon the estate of eternal blessedness? And since the wicked are sometimes punished with severe judgments from heaven, in addition to the natural consequences of sin in this world, what will their doom be, after the close of life, when they shall fully realize the awful desert of transgression? "Where shall the ungodly and the sinner appear?" If in glory and "immortal bliss," then their life of profligacy, impenitence and rebellion will be as salutary and glorious in its final results, as a life of piety and godliness. This is erroneous, for it is subversive of truth and sound morality. The next passage may be found recorded in Is. xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her appointed time is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The Universalist contends that this passage teaches, that the children of Israel in their Babylonian captivity

were fully and adequately punished for all their sins, and *afterwards* were pardoned and saved—that this is the correct and uniform principle in the moral government of God in reference to punishment and pardon of sin. If we take the passage literally, it would teach that the people were punished just twice as much as they deserved, therefore it would reflect injustice on the administrations of God, and subvert the position of Universalism, that the wicked shall receive a just punishment for sin, for they reap twice the amount of the claim of justice. We must therefore interpret the phrase, “double for all her sins,” as figurative language, and synonymous with rigid and severe punishment. That it means, that the people received but a just and adequate punishment, is entirely begging the question; on the contrary, it would seem from the circumstances, and the general teaching of the Scripture, that they were punished until they were cured of the sin of idolatry, and the remainder of punishment due them was remitted. Thus they were saved from sin and punishment too, which conclusion overthrows Universalism and establishes the doctrine for which we contend. That the prophet means by “double,” a great and severe abundance, is evident from Is. lxi. 7. “For your shame you shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.” They should have an abundance of reward after captivity.

2. Consistent reason teaches that the wicked cannot be punished for all their sins deserve, and *afterwards* be saved, therefore they must, if ever saved, be favored with the remission of deserved punishment. The Universalist declares that the wicked must *first* be punished and *after* justice is fully satisfied, they are *pardoned* and *saved*. The law of God demands supreme love of every intelligent crea-

ture ; whoever fails in this commits sin, for this sin they must be punished. No matter whether this sin be great or small, whether it deserves punishment more or less limited, for it, they, who are guilty, must be punished. Now, during the time of punishment for this sin, they must obey all the law of God and omit no duty, or else as soon as they have endured punishment for one sin, they must endure suffering for another, and thus after having failed but once they will be placed under an eternally successive necessity of punishment for sin. This would prove endless misery. The only escape from this conclusion is in the position, that the wicked may endure suffering for past offences and at the same time, obey perfectly all the law of God. This would prove the absurdity, that men can do just double, in a given space of time, what God requires—pay off the past claims of justice and render perfect obedience at the same time ; or else salvation and damnation may be realized by the same persons and at the same time they may be reformed and damned, saved and guilty, justified in one sense and condemned in another. The only consistent conclusion is, that the wicked must either be favored with a remission of deserved punishment, or else they must endure the misery of an endless hell ; either is death to Universalism.

3. The Scriptural doctrine of forgiveness of sins includes the remission of punishment. The Scriptural idea of the forgiveness of sins comprises an exemption from the fear of the punishment consequent upon sin, and from the punishment of sin itself ; and the bestowment of the blessings of everlasting life instead of deserved punishment. The Savior says, “ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have *eternal life*.” In consequence of faith they receive the forgiveness of sins, and in this they are



delivered from destruction, and have bestowed upon them in its stead everlasting life. If men must first suffer the full amount of punishment due to their sins, before they can secure a pardon of sin, and the bestowment of the blessings of life, then they can never be the objects of Scriptural salvation. For salvation implies a deliverance from some evil, and when justice is satisfied for all the ill deserts of sin in the punishment of the wicked, then will no evils be left from which to be saved, and then they are upon the ground of right entitled to the perfection and glories of heaven, and the bestowment of the blessings of eternal life is no more of grace but of debt. They cannot be saved from the commission of sin, for they must first cease to commit sin and be punished for all their former sins, before they can be saved; then after they have ceased to sin, they need no such salvation. They cannot be saved from the love of sin, for this very love is sin itself and deserves punishment; this love must cease before the punishment of this sin shall close, or else the punishment would continue; but if they cease to sin before the close of punishment, then salvation must precede and not succeed punishment, as Universalists maintain; and if so, they must either be saved from deserved punishment, or else they must endure damnation and enjoy salvation at one and the same time. If these can meet and exist in the same persons and at the same time without destroying each other, then for aught we know, the saints in heaven, while enjoying everlasting life, may at the same time, endure everlasting punishment; and the damned in hell, wailing beneath the blasts of eternal vengeance, are still enjoying the inexpressible glories of salvation. Above all, the Savior uttered a gross untruth when he said, "He that believeth in him that sent me, shall not *come into condemnation*, but is passed from death unto life." Reader, be not startled at these monstrous conclu-

sions, for they are the legitimate fruits of Universalism; nor turn to the scheme of infidelity, for there is safety, consistency, and glory in the doctrine of salvation by faith in Christ, from deserved punishment, and from sin its procuring cause, as taught in the sacred Scriptures.

In concluding this chapter, we would state, that we believe every candid reader, if not wholly convinced, is at least brought to doubt, the soundness and Scriptural character of the doctrine, "that from a just and adequate punishment for sin there is no escape." For we think, it is clearly proved, that salvation from sin necessarily implies deliverance from punishment, and that in many places the Bible speaks directly of salvation from deserved punishment: also that all those who are punished for the full desert of sin cannot be saved, and that all who shall attain final holiness and happiness, must first be saved from deserved punishment through the blood of Christ. That this is possible, we have shown, and this constitutes the glad tidings of great joy, that shall be to all people. Who will spurn these tidings and perish in his unbelief?

## CHAPTER VI.

### THE ATONEMENT OF CHRIST.

*“What think ye of Christ?” “And they called them and commanded them not to speak at all nor teach in the name of Jesus.”* Matth. xxii. 42 ; Acts iv. 18.

It is true, that Universalists have frequently been denounced, and are generally looked upon by the various orthodox denominations, as being guilty of holding a refined species of infidelity ; but how far they are entitled to such imputation will be best elucidated by showing what they think of Christ, of his sufferings and death, in effecting a plan of reconciliation. Christians are those who believe in Christ in all respects as taught in the word of God. Those who deny the *nature* and *character* of Christ are no more entitled to the appellation of christians than those who spurn the *atoning sufferings* and *death of Christ*. If Universalists believe, teach, and defend, that Jesus Christ came and suffered in this world in *that sense* and for *that object* which the Scriptures inculcate, they may have some apparent claim to the title of christian ; but if they reject the Scriptural doctrine of the atonement, and debase the suffering of Christ to a mere martyr's death, they must defend themselves as best they can against the charge of infidelity. Do you ask, what views do infidels entertain of the sufferings and death of Christ ? Let Thomas Paine answer, who was a noted infidel. He says in his “Age of Reason,” “That such a person as Jesus Christ existed, and

that he was crucified—are historical relations strictly within the limits of probability. He preached most excellent morality and the equality of man; but he preached also against the corruptions and avarice of the Jewish priests, and this brought upon him the hatred and vengeance of the whole order of the priesthood. Neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. *Between the two, however, this virtuous reformer and revolutionist lost his life.*” In the opinion of Paine, the sufferings and death of Christ, were merely those of a “reformer and a revolutionist;” and now if those Universalists who wield the influence and exercise the moulding hand in that fraternity, entertain views similar to those of Paine, can they be entitled to the name, christian, any more than he was?

Do Universalists look upon the suffering and death of Christ and his mission into this world, as designed to expiate the sin of man, and deliver him from the guilt and ruin of transgression? Or as teaching the truth, and dying in attestation of his principles only? These two questions unequivocally answered will decide the matter. It would not be very strange, if their view of the atonement were somewhat tinctured with infidelity, since Hosea Ballou, the father of modern Universalism, frankly acknowledges, that his views of the atonement were materially changed by reading “deistical writings,” and that then he soon “exploded” the common notions of the atonement. The work titled “Universalist’s Book of Reference,” teaches the following doctrine in reference to the salvation and sufferings of Christ: “As mankind have mistaken the nature of salvation, so they have been mistaken in regard to the means by which it is effected. It has been supposed that this salvation is effected by Christ’s suffering the penalty due to the sinner, and bearing in his own person the pun-

ishment which the guilty only were deserving of. But where could mankind learn such opinions? Certainly not from the Bible; for that nowhere informs us *that Jesus suffered the penalty of any law of God whatever; nor that he suffered any punishment which was due to our sins. That Jesus suffered in consequence of our sins is undoubtedly true. But how this could exonerate us from blame, or clear us from guilt, is more than any rational man can possibly understand.* How then is this salvation effected? Answer, *by simply believing the truth.*" This quotation brings to view the following opinions in reference to the sufferings and death of Christ. 1. It denies the *vicarious sufferings* of Christ. 2. It denies that the sufferings of Christ possess *any merit or virtue to redeem us from sin, or justify the guilty.* 3. It teaches that all the salvation the wicked realize is effected simply by believing the truth—it is truth that saves and not the blood of Christ; this cannot cleanse from sin. That these views are extensively entertained among Universalists is capable of proof by their own writings.

Jason Lewis, in his epitome of the doctrines of Universalism, declares, that "Universalists believe, that as Jesus came to 'bear witness unto the truth,' not to originate it; as he hath 'brought life and immortality to light,' not created them; as the salvation of the future world is wholly 'the gift of God,' therefore the object of pure religion, as possessed and practised in this life, is not to purchase or secure the blessings of an hereafter state of being, but benefit mankind here, by rendering them better and happier." What does this divine teach us? That Jesus Christ came and died for sin in order to redeem us to God and constitute us heirs by faith of eternal blessedness? Not at all. He even denies that Jesus Christ originated the truth he declared to mankind; his object was to bear testimony to the



truth, and reveal, not create, life and immortality. Though in the opinion of this teacher in Israel, Jesus Christ came to declare and witness unto the truth of the gospel and a sound morality, yet after all, all this truth and the practise of pure religion would have no effect on the future life, its blessings and influences are wholly confined to this world. Christ did not die to save us from sin, nor teach us his religion whereby to secure eternal glory, therefore the only object in the Savior's mission and teaching was to make men "better and happier" in this world. What atonement have we here? None at all. What benefit of the sufferings and death of Christ? Not any. What is the object of Christ's mission into this world? Simply to teach and bear witness of the truth of religion. What benefit to mankind is the truth and the religion of the Bible? Merely to render people "better and happier" in this world. But Universalists teach that all men shall be holy and happy hereafter, if the practice of the religion of Christ does not secure this, how shall it be obtained? All this is simply "the gift of God." How can it be otherwise, since the blood of Christ, the practice of religion, and man's present life, all can have no influence or effect in the spirit-world? To decide whether such sentiments are christian, or infidel, the reader need exercise nothing more than common sense.

That Universalist preachers sometimes declaim about the blood of Christ, or Christ himself, as the certain medium through whom all mankind shall finally and safely reach the glories of heaven, we do not deny, but how *much meaning, and what importance*, they attach to such language, let the preceding quotations prove. Whether delusion, insincerity, or designed deception governs their course, we will leave for the righteous Judge to decide in the day of final adjudication. Do you ask, whether such sentiments

prevail extensively, or are they confined to but few? Let other quotations decide. Hosea Ballou teaches and defines the doctrine of the influence of the sufferings of Christ on the final salvation of man as follows: "The common doctrine, which teaches us that Jesus Christ *came into this world to save us in another world*, is contrary to all the representations which are found in the Scriptures." "There is just as much propriety in exhorting people to get *an interest in Adam*, so that they may inherit from him the natural faculties of the body, as to exhort us to *get an interest in Christ*." "It seems that all, which the Savior did, was a *manifestation of those things* which our heavenly Father *had given us before the world began*." Mr. Ballou, the originator of the present scheme of Universalism, gives an unreserved exhibition of his opinions relative to the sufferings of Christ. 1. He denies that Christ's death has any influence, or was intended to have, in securing the blessedness of heaven—this was secured, he says, for mankind before the foundation of the world and was infallibly certain. 2. He declares, that the only object in the mission and toil of Christ, was to make known those things in store for the human race. We ask, does Mr. Ballou believe that Christ died to redeem us from the curse of the law, or that by the merit and efficacy of his blood we may procure a remission of sins? Does he believe that without the "shedding of the blood of Christ," God could have forgiven sins, or that men would have gained heaven independent of the death of Christ? "All the Savior did, was a *manifestation of those things* our heavenly Father had given us before the world began." If so, how much better are the views of Ballou, Lewis and others than those of Thomas Paine, who asserts that Christ died as "a reformer and revolutionist?" Again, Mr. H. Ballou, says, "Christians have for a long time believed, that the temporal death

of Christ made an *atonement for sin*, and that the *literal blood of the man who was crucified has efficacy to cleanse from guilt*; but surely this is carnality, and carnal-mindedness." So neither the death of Christ made an atonement, nor saves from sin, in the estimation of this man, though the Bible says, "his blood cleanses from all sin."

The voice of Mr. Ballou finds a response in many of his disciples, and they have re-echoed the sentiment to the utmost limits of their influence. Mr. D. Skinner of Utica, pronounces the common doctrine of the atonement, as among "the absurdest dogmas that ever man believed, and which had their origin among the darkest ages the church ever witnessed;" and that instead of "being a *satisfaction to divine justice*, it would have been a most flagrant and eternal violation of every principle of justice." O. A. Skinner declares, "Neither is it necessary to the sinner's salvation, that one should suffer as a substitute. Every man must suffer in his own person all that the law threatens; and for Jesus to take the place of the sinner would be doing him the highest disservice." Mr. Williamson asserts, that "the whole system of *vicarious atonement is wrong—an outrage upon all justice and right*, and as such, is pronounced by the voice of inspiration, *an abomination in the sight of the Lord*."

But the question might be asked, how, to what extent, and for what purpose did Christ suffer? If Christ did not suffer to redeem us from actual sin and the penalty of the law, nor as *a substitute* to effect a medium of salvation, what, and for what were his sufferings? Hosea Ballou says, "We really do not comprehend, how it is that our heavenly Father cannot forgive the sins of his own children, without doing it in pursuance of such a sacrifice, *as the execution of an Infinite being on a GALLOWS erected in the centre of the Universe*." "*The sufferings which Jesus en-*

dured, and the sufferings which the apostles and disciples encountered, were all in the same cause, and required the same end." H. Ballou jr. would have us believe that the Scriptures recognise the fact, "that men, mortal men, did frequently endure the same kind of sufferings with those of Christ, and that they were capable of enduring them with patience." "With respect to the intenseness of his sufferings—those he endured on the cross *did not equal, or at most did not exceed*, those which the inhabitants of Jerusalem were to experience in the approaching destruction of their city." O. A. Skinner says, "He suffered, as the apostles and christian fathers suffered." "*Jesus gave himself for the redemption of the world, JUST AS the revolutionary fathers gave themselves to effect the freedom of our country.*" Mr. LeFevre adds his testimony in the following language: "The object of Christ's mission, life, sufferings, and death, was to reconcile man to God and to his fellow. In this cause he shed his blood. The subject may be thus illustrated. The heroes of our revolution shed their blood in the cause of freedom, and through their devotedness and sufferings, we enjoy all the advantages of civil and religious liberty. It may therefore be said almost without a metaphor, *by their stripes we are healed.*" We need not add, that Abner Kneeland, the notorious infidel, though once a champion of Universalism, holds the same language, and expresses himself in the same manner relative to the sufferings and death of Christ.

That God could as well, and with the same propriety, forgive sins, before or without the sufferings of Christ, as after, or with, is a prominent sentiment of Universalists in reference to the value and efficacy of Christ's death. That mortal men endured *as much and the same kind* of sufferings as those of Christ, they unhesitatingly testify. And that the sufferings, blood, and death, of the apostles and early



fathers were endured in the *same cause* and *for the same purpose* as those of Christ ; and that the death and struggle incident in *our political revolution*, is a proper illustration of what Christ did and suffered for the welfare of man. Does the Bible teach such doctrine ? Universalists reply, most assuredly it does. Well, we have not so learned Christ, nor do the above quotations correspond with the views we cherish of the value and efficacy of the blood of the Redeemer.

We have heretofore proved, that Universalism teaches, that all punishment for sin is confined to this life ; that all the enjoyments which flow directly from the gospel are circumscribed by the same limits ; that the deportment of man, whether good or evil, shall not affect his existence in the future life for weal or woe, being wholly confined to this mundane sphere ; and that the mission of Christ into this world, his labors, his teaching, his self-denial, his passion and death, do not affect the existence of mankind in the spirit-world, either one way or the other, but their influence is confined to this world. So far as the attainment of future blessedness, an exemption from all evil and the full enjoyment of fadeless glories, are concerned, they were just as certain and easy of access, independent of Christ, as with his aid. Mr. Sawyer says, " Christ came to save his people from their sins, and not from the punishment of sin ; to save man from *deserving punishment*, rather than from *punishment deserved*." If the only object of Christ, and for which he is rightly entitled to the name " Savior," is to save the children of men *from sinning*, from *deserving punishment*, and as Universalists maintain that in this life sin can only be committed ; then it is evident, that all the efficacy of Christ's teaching and death, whatever it may be, is alone effective in this state of being. But above all, he is a very inefficient Savior, for but very few, if any, are



saved from *deserving* punishment. Where is the man who sinneth not, and consequently deserves no punishment? We feel pretty well assured that the sound morality of Universalists is not free from the taint of sin and blur of wrong, consequently they are not saved by Christ in this life, nor will they be in another world; for to its glories they are entitled without the interference of the Redeemer, if their notions of the Scriptures are correct. Neither will they participate in the ecstatic anthem of the redeemed from every nation, for they ascribe glory, honor and praise to the Lamb slain for their salvation. To Mr. Sawyer's, let us add the testimony of Mr. Ballou. He says, "All those passages of Scripture, which define the nature of salvation, agree that Jesus Christ saves man from evil which attaches to him *in the present world*, and which he suffers in his present state of being." Mr. Whittemore says, "The evils from which Jesus came to save men are *in this world*, and for this reason he came *into this world* to save them." If Christ came to save men from the evils of this world, and not of the future, and since nothing good or evil done here, shall transcend the bounds of time, therefore all the work and good Christ designed to effect for the human race must close with time. This being the case, when Universalist preachers descant on the final holiness and happiness of the human race in and through Christ, and as infallibly certain because he died for all, they either prove that they do not sincerely believe in their own doctrine, or else they design to deceive the people by conforming to the preaching of the orthodox, when in heart and theory they reject the very doctrine. Else since in theory they reject the doctrine, that the final salvation of the human race is in anywise attributable to Christ, why do they not openly and as honest and fearless men, declare the same before the world, then none would be hoodwinked and de-

ceived. We ask in all candor, is their course honest, becoming men professing the holy principles of religion and integrity? Why all this double-dealing, if their system is founded on impregnable truth? This course reflects suspicion on their theory, and on the integrity of their profession of it. Reader, scrutinize it closely, analyze its doctrines, and compare them conscientiously with the Bible, before you intrust your well-being to it, either in this or in the future world!

But what were the sufferings of Christ, their intenseness, object, efficacy, and design? What do the holy Scriptures teach in reference to the mission, sufferings and death of Christ? Were they indispensably necessary to effect the salvation from sin and from the penalty of the law, of any rational and accountable creature? These questions answered will decide the correctness and scriptural nature of the faith of the orthodox, or of Universalism. They will turn the scale either one way or the other.

1. Universalism says, the sufferings of Christ were not *peculiar*; they were no more than those of *mortal men*, of *the apostles and martyrs*. But what says the Bible? The prophet Isaiah says, "Yet it pleased the Lord to *bruise him*; he hath put him to *grief*; when thou shalt make his soul an offering for sin, he shall see his seed," &c. Isa. liii. 10. "For he hath made him to be sin for us who knew no sin," &c. 2 Cor. v. 21. "Yet we did esteem him stricken, *smitten of God* and afflicted. Isa. liii. 4. The Savior cried out at his crucifixion, "My God, my God, why hast thou forsaken me." Matth. xxvii. 46. Now, though such sufferings can never be predicated of the apostles and martyrs, for they were favored with the helping presence of God, and their souls were not exceeding sorrowful, even unto death; yet we do not imagine that the *intense and heart-rending agony* of Christ, just

to that extent it actually was, was absolutely necessary to expiate sin and render valid the atonement. Though Paul says, "that the Captain of our salvation was made perfect through suffering;" yet it appears to us, that other considerations entered into the atonement indispensable to its perfection, besides the just proportion of suffering he actually endured. That suffering was requisite to demonstrate the folly, wickedness, and abhorrence of sin, is unquestionable; and the suffering of Christ was *peculiar*, from the fact that he was *personally* faultless, yet he suffered for sin, and it was inflicted by divine justice so that God might have grounds to suspend the penalty of law and justify the unjust. He suffered not the full penalty of law incurred by guilty man, but enough to answer *public justice* and render it possible for God to show his *righteousness* in exercising pardon to all repenting offenders; as Paul teaches, "whom God hath set forth to be a propitiation through faith in his blood, *to declare his righteousness for the remission of sins that are past*, through the forbearance of God; to declare, I say, at this time, *his righteousness*, that he might be just, and the justifier of him who believeth in Jesus." Rom. iii. 25, 26.

2. Universalism teaches that the doctrine of the *vicarious sufferings* of Christ "*is all wrong, an outrage, absurd, and abomination in the sight of God.*" But what does the Bible teach in reference to this point? By *vicarious sufferings* is meant, that Christ suffered in the *place of the sinner*, in his stead and to answer the demands of *public justice*. Christ was our *substitute* in a two-fold sense—he gave *his person* in the place of the *person of the sinner*; and he endured *his sufferings* in the place of the *sufferings* due to the sinner. It is true, the Savior did not endure the *identical sufferings* of the transgressor, but such as proved to be an acceptable *substitute* to the government of

God for those due to the sinner, and such as were adapted to declare the *righteousness* of God, defend his integrity and prevent the impression upon the mind of gazing intelligences, that he was reckless of truth, veracity, and his sacred laws, while condescending to pardon guilty rebels and make them participants of the joys of his throne. Had Christ endured the *identical sufferings* of the transgressors, then the principles of the atonement would have been a virtual commercial transaction; the sufferings of Christ would have been the payment of a debt, a liquidation of all the obligations standing against the sinner, therefore he would be justly released from the penalty of the law and *all deserved* punishment—he would never again be liable to punishment. Whereas, the atonement only provides an opportunity of being released, a remedy and the privilege of securing a reprieve by faith in Christ. But if the sufferings of Christ were of such a *character* as affords sufficient grounds for God to exercise his pardoning clemency to repenting rebels, and still manifest an uncompromising abhorrence at wrong and sin, shield his government from the imputations of imbecility, falsehood and injustice, and his character from cowardice, profligacy, and tampering with sin, then they were sufficient.

The apostle Paul plainly inculcates the doctrine, that, though the Savior did not endure the identical sufferings due to transgressors, yet that it was indispensable that he should suffer *vicariously* for the children of men. Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree.'"

Inasmuch as the children of men violated the sanctions of the law, they incurred its penalty or curse—they were liable to its execration and punishment; but from the curse and punishment of the law, Christ redeemed and set them

free by subjecting himself to endure *a curse*. This passage settles the question, not only that the sufferings of Christ released us from the inflictions of the penalty of the law, but also that he died *vicariously*—that he became the subject of suffering for and in the place of sinful men. The text does not declare that he endured the *identical sufferings* due to transgressors; on the contrary, he became a curse, not of the law, but because he was doomed to expire on the cross, for “cursed is every one that hangeth on the tree.” The wicked were not doomed to hang on the tree, though they were subject to the curse and punishment of the law, from which they were set free, through Christ by faith in his name. The sufferings of Christ, though different from the doom of the wicked, yet being endured in their place and stead, were deemed sufficient to set forth the righteousness of God in forgiving sins and afforded honorable ground for him to justify the unjust and guilty, whenever they believed in Christ. In this way God is able to save from punishment and the guilt of sin; as Paul has said: “there is now no condemnation to them that are in Christ Jesus.” If in Christ, the believer is saved from *condemnation*, therefore from guilt, for where *guilt* is, there condemnation must fasten its corroding grasp upon the heart. God looks upon the sinner, through Christ, as *though he had never sinned and had always been innocent*; because he “does that which is lawful and right,” and lives “not after the flesh but after the spirit,” and all his sins and follies shall no more be accounted against him. Indeed, the repenting and believing soul is made free from the law of sin and death by the law of the spirit of life in Christ Jesus. It is true, it is an *unchangeable fact*, that he has been a sinner, but he is no more treated as such.

As a farther testimony that the doctrine of the *vicarious sufferings* of Christ is a Biblical doctrine, and not an



“abomination in the sight of God,” we quote from Is. liii. 5, 6. “But he was wounded *for our transgressions*; he was bruised *for our iniquities*: the chastisement of *our peace* was upon him; and with his stripes we are healed. All we like sheep, have gone astray; we have turned every one to his own way; and the *Lord hath laid on him the iniquity of us all.*” The Prophet foretold that Jesus Christ should suffer, “and bear the sins of many.” He also taught the doctrine that he should suffer as a *substitute* for our sins and not his own, and that upon him the *Lord should lay the iniquity of us all.* The Savior gave his body as a sacrifice for the person of the sinner, and his sufferings were endured as an expiation for his transgressions. If this does not teach the atoning sacrifice and substitutionary sufferings of Christ, then language is inadequate to express the doctrine.

“For he hath made him to be *sin for us*, who knew no sin; that we might be made the righteousness of God in him.” 2 Cor. v. 21. The Lord Jesus was made a sin-offering for the children of men, that they might become partakers of the righteousness of God. For any one to say that the sufferings of Christ were not requisite to secure the mercy of God, and to atone for human foibles and sins, is to incur the guilt of charging the works and plans of God with hypocrisy; because the Scriptures would seem to teach, that the sufferings of Christ were atoning in their nature, and requisite as a sin-offering to render the righteousness of God attainable by those who are sinful and depraved.

1 Peter ii. 22—24. “Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously; who his own self bear *our sin in his own body on the tree*, that we

being dead to sins, should live unto righteousness: *by whose stripes ye were healed.*" Here we are taught the innocency and righteousness of Christ, and that he voluntarily took upon himself the sins and follies of the children of men, suffering for them in their place; so *that by his stripes we are healed.* These passages clearly teach the substitutionary sufferings of Christ and their divine and healing efficacy. We read in chapter iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." He suffered not for himself, for he was holy and separate from sinners; but for the sins of men—yea, for the unjust, that he might thereby bring them to God. Language can not more emphatically and adequately express the vicarious sufferings of Christ and the merit of his blood, than the above passages of Scriptures. We need not quote any more Scripture to defend and fortify the doctrine of the vicarious sufferings of Christ; and to show that instead of its being "all wrong," "absurd," "and an abomination in the sight of God," it is one of the most glorious, benevolent, and profoundly wise doctrines of the Bible. That it is an essential feature in the great and salutary scheme of God.

3. Universalism teaches, that men are not saved from sin and brought to heaven by the *sufferings, blood and death of Christ*; but that all this is effected by *simply believing the truth*—that the "sufferings of Christ were in consequence of sin," but not for sin and to condemn sin in the flesh." But what says the Bible? Does the *truth* save men from sin independently of Christ? or is salvation attributable to the blood and death of Christ? Paul teaches his Hebrew brethren the following doctrine, which would seem in open conflict with Universalism. Heb. ix. 24—26. "For Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven

itself, now to appear in the presence of God for us ; nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with blood of others ; for then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared, *to put away sin by the sacrifice of himself.*” Then it was not by the truth alone, but by the *sacrifice of Christ*, that sin was and is still put away. Nor could God as well forgive sin prior to and independently of the blood of Christ as he can since. Christ died, that God might forgive sin.

“And ye know that he was manifested to take away our sins ; and in him is no sin.” 1 John iii. 5. If sins could have been remitted without Christ, and by simply believing the truth, then sins might have been taken away without the manifestation of the Son of God ; for the prophets and apostles might have revealed and taught the truth as efficiently and clearly through the inspiration of God as Christ did. But Christ did that which no human person could effect—made an atonement by the sacrifice of himself, in order to take away sin. 1 John i. 7. “The blood of Jesus Christ his Son cleanseth from all sin.” This is the doctrine of the Bible, but not of Universalism ; for that teaches that the blood of Christ is no more sacred, precious and valuable than the blood of the prophets, apostles, and of martyred saints ; men are saved and cleansed from sin by simply believing the truth. It is true, that TRUTH is mighty and efficient, but all its efficacy and power is wholly derived from the atoning sacrifice of Christ. The law and truth of God could never save and reconcile fallen and sinful beings, without the efficacy of the precious blood of Christ. So thought the apostle Paul when he said, “Be it known unto you therefore, men and brethren, that through *this man is preached unto you*

*the forgiveness of sins*: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38, 39. "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved." Acts iv. 12. Salvation from sin and entrance into heaven cannot come from any other source than from Christ. It cannot be effected by any other means than the blood and the merit of his atoning sufferings. God cannot forgive sin upon any other consideration than the infinite sacrifice of Christ, and declare his *righteousness* before the Universe. Christ sublimely taught the world the infinite value and importance of his mission when he said, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." John xiv. 6. That is the only way to reach heaven, all the assertions and philosophy of men to the contrary notwithstanding. We are saved by grace, and pardoned by the merit of the Savior's sacrifice. So testified the prophets, Christ and the inspired apostles, in despite of false teachers who should arise in the last times and "bring in damnable heresies, even *denying the Lord that bought them*, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not and their damnation slumbereth not." 2 Peter ii. 1—3. Since Universalists virtually, and many verbally deny the Lord that bought them with his own "precious blood," the reader may judge how appropriate the language of Peter is in application to them.

Universalists are forced either to assume and defend the position, that man has not forfeited the favor of God and his claim to heaven by his sins, consequently that he does

not stand in need of being redeemed by the blood of Christ, and that the sufferings of Christ were endured as a reformer, and in attestation of truth; or else he must admit the fallen and lost condition of man, that God's favor and heaven were forfeited by sin, and that Christ came to redeem him from the curse of the law, and cleanse him by his blood from all sin. The former is Universalism and infidelity, while the latter alone accords with the doctrines of the Bible, and is sound orthodoxy.

In the discussion of this subject, the reader must be sensibly impressed, that the difference between the atonement of Christ as taught in the Bible, and the doctrine of Universalism on this momentous and solemn question, is as great as the distance between heaven and hell. Either one or the other must be false; for they are opposites, and cannot both be true. And since the Bible proclaims the will of God on this subject, and lays a sure and trust-worthy foundation against the day to come; Universalism must be false, dishonoring to God and unworthy of confidence, and unsafe to rely upon for present peace and our future well-being. We ask every reader—will you, dare you, commit yourself to the guidance of such leaders and teachers who reject the precious doctrine of atoning mercies, and “deny the Lord who bought them?” Beware, lest your carelessness and folly prove your ruin and everlasting overthrow! Dig deep and build your hope on Christ, the only foundation, then you shall stand secure and bid defiance to the winds, the tempests, the rains and the flood. The frowning billows may try your stability and foam in tumultuous rage at your feet, yet you shall stand unmoved on the Rock. May the precious influence of the atonement of Christ cleanse you from all sin and build you up in the most holy faith of the gospel, and finally make you partners of the throne of God, crown your head, and place in your hand the unfading palm of endless victory!



## CHAPTER VII.

### REPENTANCE, FAITH AND REGENERATION.

*“ But there be some that trouble you, and would pervert the gospel of Christ.”* Gal. i. 7.

No sooner had Paul planted a christian church in Galatia, given them sound and wholesome instruction and anticipated to witness their spiritual prosperity, than certain Judaizing teachers assailed the gospel instructions which those brethren had imbibed, with shrewdness and violence, in order to unsettle their minds and turn them away from the simplicity of the gospel of Christ. They were injurious to the welfare of this church, and materially troubled the people of God, residing in that place. In addition to all this, their movements created many anxieties and perplexing cares to the Apostle himself. His mind was filled with agony and racking distress, lest the brethren should be seduced from the gospel of God, and make shipwreck of their faith.

The Scriptures clearly and imperatively teach repentance, faith and regeneration, as christian virtues, and as indispensably necessary to secure deliverance from sin, the forgiving mercy of God, and everlasting life; but of late years men have risen up who teach with much stress and dogmatism, that all the world have erred and misconceived the teachings of the Bible on these subjects, and that God has now been pleased to pour light upon the dark world, through their efficient agency. The preachers of the doc-

trines of Universalism give utterance to the words, repentance, faith, and regeneration, in their writings and public ministrations; but it will be well for the people to understand what they mean by such phrases, and whether they teach God's truth, or a perverted gospel. It is not always advisable for deceivers and false apostles to reject openly what God teaches, but to adulterate truth with error sufficiently to thwart its object and secure their end. So it is with the doctrines, we have mentioned, when handled by Universalists; while they employ the words, they reject their vital character and conditional nature, and thus neutralize their obvious design and intended blessing. In order to secure the welfare of the soul and everlasting life, next in importance to the doctrine of the cross of Christ, stand repentance, faith and regeneration. But with Universalists, these things are of small account; for as sin can never forfeit the favor of God and man's title to heaven, so neither are the duties we have mentioned, adapted and designed to secure the blessings of God and the glories of the world to come. It is well for the world to understand these things.

1. *Repentance, Faith and the New-Birth, how understood by Universalists.* The teachers of this Faith generally agree; that whenever the children of men shall reform in life for the better, then the truths of the doctrines above referred to, are carried out and fully obeyed; but when they speak relative to the *object* and *conditional character* of these doctrines, they disagree.—Some say, that they are not essential to secure the salvation and blessings of God in this life; others declare, that they are so in a *certain sense*; while others deem them necessary to enjoy religion and the blessings of God *in this world*. They all agree, that these duties, together with religion, have no influence on the future destiny of the children of men—that final sal-

vation and the glories of heaven are in nowise dependent on faith, repentance and regeneration—all the influence they can possibly exert, is wholly confined to this world. Whether this position is Scriptural and worthy of christian confidence, need be examined into.

A certain writer, who uses the signature of "W. S. B." in an Essay on Repentance, says, that "in its legitimate and evangelical sense, Repentance denotes a change *for the better*, in one's mind, feelings, desires, resolutions, faith—the principles of action." This Essay is not very objectionable in its exposition of the *nature of repentance*, while it leaves untouched the conditional character of this duty and the consequences when not complied with. E. H. Chapin says, "Repentance we believe to be, not merely contrition and sorrow for sin, but reformation. A change of mind or of purpose, that exhibits itself by the actions of a life which shineth brighter and brighter, even unto the perfect day. We believe that it is a gradual work." "'Without holiness,' we repeat, he cannot 'see the Lord;' we add, without repentance he cannot be holy." This last writer belongs to the class, called Restorationists, who believe, that all who are not fully punished in this life, must endure the pains of hell in the next, more or less, according to the deserts of sin. That repentance is a pre-requisite to holiness, is most fully believed by us, and also that holiness is never attainable without it by our apostate race. That it consists, not merely in a godly sorrow and deep compunction for sin, but also in denying and forsaking worldly lusts and all ungodliness, living soberly, righteously and godly in this present world, looking for and anticipating the revelation of Jesus Christ. The prophet says, "let the wicked forsake his ways and the unrighteous man his thoughts"—"Cease to do evil and learn to do well." Men may change in feelings, sentiments and resolutions, even forsake vice and do

better ; still they may be void of genuine repentance, having never felt a godly sorrow for sin, nor turned away from it with loathing as extremely odious in the sight of God, but only from motives of self-interest and personal consideration. Such repentance is false and worthless in the sight of God.

When a man repents before God, he looks over and considers his past life, his wanderings, his ingratitude, his folly and his baseness, he feels confounded, and is overwhelmed with distressing grief in his heart, he resolves to turn away from his former manner of life, and implores God for pardoning mercy, light and grace through Jesus Christ. This is repentance, and it is not a work so gradual as to last a life-long. He that repents as the gospel requires, does not lay a foundation for future, or life-time repentance, provided he lives conformably to the standard of God's holy word.

*But Faith, what is that ?* Men who have been blessed with a depth of knowledge in divine things, and who have been examples of piety, of knowledge, and in clear discernment, have usually divided faith into *persuasion, assent*, and a *heartly and practical reception of the truths of the gospel*. Universalists teach, that there is but one simple element in faith, and that is, *a simple belief of any truth on evidence*, or what divines denominate, an *historical faith*. Mr. Williamson declares, that "christian faith, is a belief in the mission and teachings of the Lord Jesus Christ, and so far as the *nature* of the thing itself is concerned, it differs not from faith in any thing else." "This is faith, and it is produced by the same means, and is in its nature the same as faith exercised upon any other subject \* \* \* there is no more need of a miracle, or of *any supernatural agency* to produce faith in Christ, than to secure faith in any thing else, which you receive on the strength of evidence." "Christian faith is, in its nature, *simply the assent which*



*the mind gives to the truth*” of any thing from the force of the evidence which attends it.

For instance, we have been informed, that there is such a city as Pekin, the metropolis of China, and this information is of such a character as to be satisfactory, and has precluded all doubt on the subject. Our faith in the existence, and the geographical situation of this city, is nothing more or less than genuine faith; the difference is only in the subject on which we believe, and not in the nature of faith. Whenever we believe in Christ, as we believe in the existence of Pekin, then we are christians. This is the drift of the argument of Mr. Williamson, and of all Universalists, in reference to faith in Christ. Thomas Paine, the noted infidel, believed, that there was no doubt in reference to the existence of such a person as Jesus Christ, and that he was a man eminently moral, and baptised with the spirit of wisdom, yet this man was far from being a christian—nay, he was a downright infidel in theory and practice. If the faith of Mr. Williamson is genuine and evangelical, and sufficient to constitute any person a christian, why was this infidel not a christian? Can such faith be more purifying and precious than rank infidelity? Other beings have the same intellectual faith, founded on clear and strong evidence, and yet we believe that they are far from being christians. St. James says, while treating on the subject of faith, “the devils also believe and tremble.” (James ii. 19.) In the days of Christ the devils believed him to be the Son of God, (Luke viii. 28,) yet they were far from beings christians. Either devils must be christians, or else the faith taught by Universalists is greatly and fatally defective, and is in nowise the faith of the Bible. Indeed, there are hundreds and thousands of people who believe that the mission and teaching of Christ are true, yet they are undeniably in the “gall of bitterness and in the bonds



of iniquity." Many of the Jews, in the days of the Messiah, were fully persuaded, that Jesus Christ was the promised Savior, and in the deep sanctuary of the soul there lurked not a doubt; still, for fear of the people and of being expelled from the synagogue, they dared not *confess* him. And such, instead of being christians, were children of the devil and were exposed to the damnation of hell.

The following quotation we make from the "Universalist's Book of Reference." While the authors descant on salvation and damnation, they ask and answer this question: "What must we believe? Ask the Calvinist, the Arminian, and the Universalist what we must believe, and they will all tell you, and tell you very truly too, and in the language of Scripture; 'believe in the Lord Jesus Christ and thou shalt be saved.' Ask them, if our simply believing that there was such a person as Jesus Christ will be sufficient, and they will all tell you, no. And they will assign as a reason for this, that a man may believe that there was such a person, and at the same time believe him to have been an impostor. So far then, these three classes of christians, embracing all who profess the christian name, are perfectly agreed. And if you ask, what then must we believe about Jesus Christ, they will tell you that every man is required to believe that Jesus Christ is his Savior." After this, the authors state, that these classes of religionists diverge in opinion—the Calvinist runs into the doctrine of particular election, that Christ is the Savior of those only who are elected—while the Arminian asserts, that Christ is the Savior of those who believe him to be their Savior and not before; but the Universalist believes, that Christ is the actual Savior of every rational being. Now it is undeniably true, that God is a Savior to those who believe in a sense in which he is not of all mankind, Universalism to the contrary notwithstanding. It is written, "that

Jesus Christ is *sent to be the Savior of the world*," (1 John iv. 14;) and that he is the special Savior of them that believe. He is the *remedy*, and effects a cure when the Physician is invited and the prescriptions are followed—he is the *way* to the Father, the only way, and those who have traveled this way of holiness have enjoyed the blessings of this way actually, and reaped the glorious reward. The faith the Bible requires, in order to constitute the children of men christians, is that which works by love, purifies the heart and overcomes the world. The penitent sinner is required to withdraw all confidence and dependence from himself, and thrust himself helpless into the arms of his crucified and risen Redeemer, and cry, "Lord, save or I perish!"

A person may be fully persuaded of the truths of the gospel, of the advent of the Messiah, and of the grand object for which he entered into the world; he may *assent* intellectually to these truths and cherish no doubt in reference to them; still all this will not constitute him a christian. His faith must be of a different cast, must be characterized by a disposition to grasp the precious promises of God, and a determination to do the Father's will, to submit to his requirements and give up all for Christ; then he shall possess the "substance of things hoped for and the evidence of things not seen," and believe that God exists and "that he is the rewarder of all who diligently seek" for his mercies. This faith will be righteous, and introduce the seeking and sighing soul into the favor of God, it corresponds with what heaven demands, and takes hold of the merits of Christ as the only available means to gain the favor of God and an acceptance with him. This is faith—*evangelical faith*. It trusts and does the will of God as well as believes the truthfulness of his word. This faith not only believes that Christ died, that he came into this world

for this purpose, and that he died for *me*; but it also influences the soul to struggle and agonize for his grace, to be clothed with the Savior's righteousness, and to be strengthened with might for every emergency and duty of life. Hundreds of people have no doubt of the mission and teachings of Christ, and that he came to be the Savior of the world, yet they are rebels against God, wicked and profane, profligate and dishonoring religion. But not so with those who have genuinely believed in Christ; their souls are washed and purified; they are obedient to God and they have overcome the world, rejoicing in prospect of the second advent of him who is appointed the Judge of the world.

*But what is Regeneration?* That the pulpits occupied by Universalist preachers sound forth the terms *regeneration* and the *new-birth*, that they do not banish them from their discourses is evident; but that they do not mean by them what is commonly understood is equally manifest. That they spurn the common notions of the new-birth, and that their definition is a caricature of the truth, we shall be able to show by their own language and arguments.

Jason Lewis, while speaking in the name of the denomination, says, "We further believe, that though all are God's children by creation, yet that those who imbibe his spirit and imitate his conduct, become his children in a different sense, being *characteristically* so; and that such are represented in the Scriptures as being 'begotten of God,' 'born of God,' &c." "We thus understand that the *new-birth*, usually so called, consists in the possession and practical exercise of that love which is inherent in Jehovah, and was manifested in Jesus Christ. And the way in which this filiation of mankind is effected, we understand to be, not by a miracle, but by means of faith in Christ, who is the image of God, or, which amounts to the same, by fully believing the gospel of the grace of God."

That Mr. Lewis contends for such a *new-birth* as consists in the external character of man, in the principles of *morality*, is obvious from his own language, when he says, that those who "imbibe the spirit and imitate the conduct" of God, are his children "*characteristically*." He excludes all ideas of an internal change of soul, effected by the spirit and grace of God. This characteristic change of man which corresponds with the ideas of regeneration, he says, is effected by "fully believing the gospel of the grace of God." It should be recollected, that the *faith* for which Universalists contend, is a simple assent of the mind to the truth of the gospel on evidence. Because the gospel is attended with such an array of evidence as to prove its origin to be from God, and its object benevolence to man, so as to convince the children of men of its truthfulness, therefore this conviction or persuasion of mind, constitutes them *characteristically* the children of God. The amount of the matter is, that an *historical faith*, resulting in *morality of character*, is the *new-birth* of the Bible. This is Universalism.

Another writer, under the signature of "A. C. T." whom we suppose to be A. C. Thomas, in an Essay on the *new-birth*, holds the following language and sentiments: "The doctrine of the new birth, as may clearly be shown, is resolved into practical conformity to the heavenly law. *Righteousness of life* is the end to be attained; and this is to be wrought by *purifying the heart*, and this, again, by *enlightening the understanding*." But the question might be asked, how shall the *understanding, heart and life* become thus changed? He answers: "He who is in error, is to be made acquainted with the truth as it is in Jesus; he who is swayed by evil feeling and motives, is to be brought under the influence of the love of God; and he who is wandering in the dark mazes of sin, is to be intro-



duced to the path of the just," &c. After stating, that the "Jew must be converted from Judaism by faith in the Messiah," and that the hearts of men must be influenced by an active faith, purifying the heart, and that this faith of the head, and love of the heart must be made manifest in the life, showing "*the morality of the new-birth*;" he declares, that "in this Scriptural exposition, nothing supernatural is implied, and nothing that involves the idea of a change of nature." "The understanding is first to be convinced, by an appeal to the *evidences of the truth, that Jesus is the Christ*—and whosoever thus believes is *born of God*." So it must be, that if devils believe that Jesus is the Christ, by an appeal to unquestionable evidences, then they are also *born of God*. He states that believers are the "first fruits of the Spirit" and that they "are a sample of the harvest," when the full and final redemption shall take place, it will not merely include "the believers only—(for these were simply the first fruits)—but the harvest also, THE WHOLE WORLD." If this writer designs to teach any thing more by the *new-birth* than a change corresponding to that of a reclaimed drunkard, a reformed gambler, spendthrift or vagabond, a man who changes his views, feelings and action in reference to a party, then we are at a loss to understand the upshot of his reasoning. We hear not a word of repentance, the imploring cry for mercy while the heart throbs and sinks beneath the beating waves of conscious guilt, nor of God justifying the believing soul in the name and by the merits of Christ, washing him in the crimson tide of Calvary. The fact appears to be, the man who forsakes orthodoxy; and in views, feelings and activity becomes identified with Universalism, is born again and "enjoys a special salvation in faith and hope," looking for universal salvation and holiness. This is, however, far from being born from above by the Spirit and grace of Christ Jesus.



E. H. Chapin says, that it does not consist in a "*good resolution, the momentary impulse, the feeling of a day ;*" but in "*a fixed and unwavering resolution, a steadfast and upward journeying in the way of righteousness, ere we can be said to be born from above,*" &c. No change of heart yet by the operations of the spirit of God, nor a reception of that witness in the soul by which we know, that we have passed from death unto life. A mere *moral character* is made to be the new birth, without the living and firm basis of renewing grace in the heart.

Mr. LeFevre says, that "their views of it," (the new birth,) "may materially differ from those generally entertained." He compares it to the revolution of a nation from chains and oppression to liberty and the rank of nations.

Mr. Williamson declares, that "the radical change of the whole moral nature of man, brought about by the agency of the Holy Ghost, and amounting to a new creation" which many "profess to have experienced," "we were never able to discover it in their lives, or conversation." This proves that the above writer cannot discern what hundreds of thousands have become acquainted with by a blessed experience and testified repeatedly to a dying world.

Mr. Hammond says, "To be born again, could mean nothing less than coming forth to a knowledge, or a belief, in the doctrine of life and immortality, through the medium of the Savior of the world." Mr. Skinner asks the question, "Can we suppose, in the work of conversion, there is any *supernatural influence* exerted?" He replies, "*We are converted in the same way, we are redeemed from any error in science, or government.*" How much Bible regeneration is taught by this preacher of Universalism? And then he adds, "To constitute man a *true christian*, it is only requisite that his *higher powers should be properly developed and cultivated.*" So then an illiterate man,

whose mind lies uncultivated, and can only say "whereas once I was blind, but now I see," cannot be regenerated. Avaunt! with such dark and anti-scriptural rationalism!

Mr. Grosh of Utica makes the new birth identical with a change of view of the nature of the kingdom of Christ. He says, referring to John iii. 1—13. "The birth by the Spirit, named by Jesus, in contradistinction to being born of the earth, earthy, probably refers to the earthly hopes entertained by the Jews respecting the Messiah—that they should not look for an earthly, but a spiritual kingdom." Thus whenever the Jews should change their views of the kingdom of Christ from a temporal to a spiritual kingdom, they should be born again of the Spirit. Another preacher who seems still more stupid in this doctrine, not only adds his testimony to the correctness of the above views of regeneration as applicable to the Jew, but he also affirms, that all who are born into the world since the introduction of the gospel dispensation, are inevitably and necessarily born again. To be brought into existence in the gospel age of the world, is all that is requisite to entitle any one to the enjoyment and privileges of regeneration.

Do all the foregoing quotations correspond with what the prophets, Christ and the apostles taught and diligently proclaimed to the inhabitants of the earth? And does such teaching accord with the experience of tens of thousands, who have testified the grace of God, and many who have been the brightest ornaments of the human race? We have reason to believe, that when they are compared, it will be found, that there exists between them an irreconcilable difference. Ez. xxxvi. 26. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Here is a loss of the old heart, with all its corruptions and pollutions, and in its place is given a

*new heart*, with a new disposition, purpose, desires and affections. This is a *change of heart* as taught by the prophets. Eph. ii. 10. "For ye are his workmanship, created in Christ Jesus unto good works, &c." Gal. iv. 19. "Until Christ be formed within you." Col. i. 27. "Which is Christ in you, the hope of glory." Gal. vi. 15. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a *new creature*." Titus iii. 5. "He saved us, by the washing of regeneration and renewing of the Holy Ghost." John iii. 3. "Ye must be born from above." 1 Cor. vi. 11. "And such were some of you"—such wicked characters as he had mentioned in the preceding verses;—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." All these Scriptures seem to speak of a *divine energy in changing the heart*, and that we are sanctified and justified by the grace and merit of Jesus Christ.

That men may experience and perform many good and praiseworthy things, and still be void of regenerating grace, is quite among possible things, and sustained by the Bible. They may possess vast and critical knowledge, "the higher powers may be properly developed and cultivated" in exploring the truths of the gospel—(1 Cor. xiii. 1,)—may exhibit general and uniform morality—(Mark x. 17–22,)—they may be subjects of serious, poignant and overwhelming convictions—(Acts xxiv. 25,)—have minds willing, and with pleasure, to listen to and receive the words of truth—(Matthew xiii. 20, 21,)—and still be unregenerate. The vital work of regeneration does not consist in any externals, which men may perform, or of which they may be the subjects, nor in the mere internal emotion which they may feel; for it is "*not by works of righteousness which we have done*," but the Lord saves us "by the renewing of the Holy Ghost." Titus iii. 5. The new-birth is the work of God—

“of his own will begat he us with the word of truth”—(James i. 18,)—“which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God,” (John i. 13.) It consists in the formation of a holy disposition in the soul, in swift succession to deep repentance before God and a grasping, a life-giving faith in Christ, ensuring our love of his truth, services and character, and our hope of unmingled bliss, joyful praise, and an eternal exemption from unholiness. Did it consist in a mere change of opinion, of behavior and of emotion, of baptism and profession; then man might be the author of his own regeneration, or regenerate his fellow man; and it would not depend on a *superhuman agency*. But since it is requisite to create in the soul, that work which shall lie back of the *will*, to control it, and to govern all the affections, desires, hopes and conduct of man, nothing short of God through the medium of Christ, and by the active operations of the Eternal Spirit can effect the work. This work is an *instantaneous one*—many things may precede and succeed the work;—but the work of regeneration is effected at once, for this reason: there is no medium between being godly and ungodly—being the children of God and the children of the devil. All are absolutely either the one or the other. There is, to our knowledge, and according to the representations of the Scriptures, no intermediate space or condition. They who are born from above, or translated from the powers of darkness into the glorious kingdom of Christ, meet with a transition so sudden as to be performed in an instant. Their sins are blotted out, and their names are recorded in the Lamb’s book of life. We speak not of the steps, operations, feelings, sorrows, struggles and prayers which go before the new birth, nor of the gradual reception of the evidences that we are born again—they may be sudden or gradual and extended, according to the faith in exercise or



the pungency of the inward pangs and struggles—but, we speak of the mere transition of regeneration. Now, we are in the struggle and gasping anxiety of the “strait gate,” and anon we emerge into the liberty of the sons of God and the joys of a present salvation. The thoughts of the mind, and the beams of light from the cross, dart through all the soul and light up the heart, with the suddenness of the lightning’s glare and rapidity.

Thousands and tens of thousand have experienced the process of this inward and supernatural change, and feel competent to testify of this as a conscious fact. Once the subject to them appeared, as it does now to Mr. J. Lewis and his Universalist brethren, “as any *irrational, unintelligible, incomprehensible dogma can be* ;” but now, since heaven has implanted within their soul a *spiritual discernment*, they can adopt the language of the Psalmist, “Come all ye that fear God and we will declare what he has done for our souls.” They feel in the inward sanctuary of the soul, that “blessed is the man whose iniquities are forgiven and to whom the Lord does not impute his sins,” and all within them vibrates to the praises of God. What they have known and felt, that with confidence they now can tell.

2. Some Universalists do not believe that *repentance, faith and regeneration*—or religion itself—are conditions of the blessings and mercies of God *in this life*. To deny that these things have any influence on the destiny of man in the future world, appears grossly erroneous and irreverent ; but to declare peremptorily that they are no conditions of the forgiveness of sin and for the attainment of the blessings of the kingdom of grace *in this world*, manifests downright recklessness, and sentiments of rank infidelity. Hosea Ballou declares as his opinion, that “No mistake can be greater than the supposition that the Divine Being



*is induced to bestow his favors upon us, because he discovers in us the religion which he approves."* Then it is not necessary, according to the teaching of this modern Rabbi, that the children of men should possess the *faith of Christ*,—for "without this it is impossible to please God," and therefore it is the *religion* he approves—in order to secure the favor of God. Religion and all it includes, is not requisite to please God. Again, he says, "It is an egregious mistake to suppose that Abraham's believing in the promise of God is the righteousness of faith by which he was constituted the heir of the world." Yet where is the common christian who does not know, that the Scriptures declare, that Abraham believed God, when he received the promise of the covenant and that his faith was reckoned to him for righteousness? Again, he says, "that this faith by which we are justified is not *our act of believing*." "They believe that God requires our *act of believing* as a *condition of our justification*." So teaches Hosea Ballou, the founder of modern Universalism as the more excellent way. But what says Christ? "He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned." What says Paul? Christ was set forth as a propitiation, "that God might be just, and the *justifier* of him which *believeth* in Jesus." Rom. iii. 26. "Therefore being *justified by faith* we have peace with God." v. 1. "For ye are all the children of God by *faith* in Christ Jesus." Gal. iii. 26. All those were born of God and became "sons of God" who "*believed on his name*." John i. 12. The Lord put no "difference" between the Jew and Gentile, "*purifying their heart by faith*." Acts xv. 9. The Savior taught the people, that they must *deny themselves, become humble, forsake all, confess him, take up the cross and follow him*, in order to become his disciples. This was the ground the Savior and his apostles

assumed, and with Paul, we say, if any man, or an angel from heaven, preach any other gospel, let him be accursed.

3. Though the great portion of Universalists profess, that repentance, faith and regeneration are necessary to enjoy religion and the favor of God *in this world*, yet *they all agree*, that they are not necessary to secure the *happiness of the future state*—that immortal life and glory beyond death and the grave, are not dependent on faith, the new birth and christian character here. This position they assume, when they reason, and discuss the conditions of salvation, the death and suffering of Christ, or man as in a state of probation. They deny that the present life has any connection or influence on the future state of existence. They declare that the atonement of Christ, repentance and faith, the word of God, religion and prayer, and the godly deportment of man, will no more secure to him the glory and happiness of the future state of being, than though they had never been; but that their virtue and influence will be wholly spent and be confined to this life. Moreover, that the wickedness and barbarism of the children of men will not affect nor determine the nature of their existence in the spirit-world; that across the stream of death nothing vile, polluting and destructive can be borne, every work rebounds and every influence recoils at the shores of death. This position, so prominent and deemed of such indispensable importance to the character and maintenance of Universalism, should be well and thoroughly comprehended by the world. Let us now show that the above is the correct and precise ground of Universalism.

Mr. Jason Lewis declares, that “Universalists believe that although salvation in this world is, in some sort conditional, that is to say, is enjoyed only by means of faith, good works, etc. yet that salvation in a state of immortality, is by no means suspended upon any exercises or acts of

the creature while in this state of being." That in this Mr. J. Lewis echoes the correct sentiment of Universalism, in his synopsis of its doctrines, is unquestionable, for it is fully sustained by many other writers. Then we have the doctrine unequivocally expressed, that the salvation in the immortal world is in nowise dependent on any thing that man can do in this life. If, in their opinion, heaven is never realized by man in view of his religion and godly deportment, it cannot be deemed strange, that they should assert, that the wicked cannot do any thing to forfeit future glory or incur the pains of hell.

A. C. Thomas says, while referring to Is. xl. 22. and speaking of God's plan of salvation, "Can the faith of a million of grasshoppers add a tithe of a chance to what the Lord has secured, or cause one jot or tittle of His plan to fail?" Again; he says, "the happiness of the future state is not dependent on the exercises of faith in any doctrine whatever. Were it \* \* \* there would be no *certainty* of the salvation of any of our race." According to this writer, the happiness of the future world is so surely fixed, that none of our race can fail of it, whether they believe or disbelieve God; for it is not "contingent of faith."

Mr. Balfour says: "that faith and obedience are absolutely necessary to a participation of the privileges and blessings of Christ's kingdom on earth," but not "necessary to partaking of the immortal life by Christ Jesus beyond death and the grave;" this is effected by being "raised immortal in the resurrection." So teaches Balfour.

O. A. Skinner says, "So far as admission into endless glory is concerned, *the saint and sinner stand on a perfect level.*" There! who dare dissent from this assertion!

Mr. Williamson teaches that the sentiment, "that men are to be saved in another world, because they are fortunate enough to believe it so, or lost because they believe it

not so, is *grossly absurd and utterly unphilosophical.*" Yet the Bible teaches all the world, believe and be saved, or disbelieve and be damned. Do such men not preach another gospel than that given by Jesus Christ?

"Ballou says: "The common method of urging the necessity of being religious, or *of having religion in order to be prepared to die and to be happy in the future state,*" he thinks is disastrous in its influence, and one that ought to be deprecated. If this is the opinion of Ballou, who shall marvel, that the sentiment is reiterated by the entire brotherhood? *Religion is not necessary to enter heaven,* should be painted on the doors of their churches and on the pulpits; and even to urge religion upon our fellow-men in order to prepare them to die, should be deprecated. This, the world should understand, to escape the delusion, for it spreads the true colors to the breeze, that of downright infidelity.

Mr. Le Fevre remarks: "It has been generally taught, that unless a man is born into Christ's kingdom here on earth, he cannot be received into his eternal kingdom hereafter. It is farther taught that comparatively few in the world are so born. We are aware that these are the doctrines of men, but *certainly* they are not the *commandments of God.*" Mr. Lewis also declares the doctrine erroneous, which would make the new birth necessary to gain a happy future state and to make men the exclusive heirs of salvation. And he then asserts, that "the whole of our race, will, at length become *characteristically* the children of God." He means of course that this will be effected by the resurrection of the dead.

Another writer adds his testimony in the following language: "our *final condition* is in no way dependent on our being *born again here.*" After the testimony of so many, that immortal blessedness is not dependent on re-



pentance, faith and regeneration, who dare call it in question any longer, or attempt to prove that they are essential? Let all the expounders of the Bible and preachers of the gospel stand in awe and be careful how they urge the duty of religion upon man, and raise the tocsin of alarm to a degenerate and profligate race. First learn, at the feet of such modern Rabbis as Ballou, Lewis, Williamson, Le Fevre, Grosh and Skinner, what the Scriptures mean, before they call on men to repent, believe, be converted and follow Christ. And learn also whether the conduct of men has any moulding influence on their characters beyond death and the grave. Ye orthodox upstarts, attend to this advice!

We shall add the opinion of one more writer to prove the position of Universalism in reference to repentance and faith as they influence the future destiny of men. S. W. Brittan, in a sermon delivered at Bridgeport, Conn. employs the following language: "The glory and happiness of the future no more depend upon the faith and works of the creature than the resurrection itself. The resurrection is not to be accomplished through our merits, but through the power of God. And if faith and works cannot raise the dead, how can these be supposed to determine our condition in the world to come?" This writer ought to become not only Master of Arts, but also a Doctor of Divinity, for he has shown himself worthy, by producing such logical reasoning and depths of Biblical lore. Who would assume the position, that the religious faith and good works of any man would qualify him to raise the dead, and thus wrest this omnipotent power from the hand of Christ, though the dead have been raised by the agency of man? Well, if they cannot raise the dead, for the same reason, they cannot "determine our condition in the world to come." What logic! It is akin to that when we say, that because a man

cannot make a world, therefore he cannot build a house. Because he cannot create souls for his fellow-men, therefore he cannot influence them for good or evil—he may make his own character, but cannot destroy it. It does not follow, that because faith and good works, and the merits of man cannot raise the dead, therefore a christian character cannot influence his future state of existence. The reasoning would appear more logical to say, that since nothing that man can do, can form his character in this world, therefore, not any mode of life or any particular action can effect his character hereafter. You may say, *matter of fact* disproves your premise; man's life here does affect his character. Very well; were you as well acquainted with matter of fact in the future world as you are in this, you might as plainly see, that matter of fact disproves your conclusion. Analogy and Scripture will make this equally clear. In its proper place, this will be shown.

By what means or in what way do Universalists expect all the world will be saved? Since they declare that the *atonement of Christ, his precious blood, repentance, faith, the new birth, religion, the godly life of man*, have not, nor can procure, nor in any way affect or determine the immortal life and blessedness of heaven. How then will they be saved? In what way will they get to heaven? These are important inquiries, and should be fairly and candidly answered. Instead of standing as the assailed, and defending the citadel of truth, let us reconnoitre the ground of Universalism and test the soundness of its proofs and interpretations. We can devote at present the space of but few pages to sift the most prominent passages, on which they rely to prove the full, final and necessary salvation of the entire human race.

1. The strongest fortification they have reared around this doctrine, which inevitably secures the salvation of all

men, and which they presume is impregnable, is the *doctrine of the resurrection of the dead*. In this they glory and from its high tower they espy the result of a world's salvation, without the possibility of a failure in consequence of what the world now is, its character, its conduct and morals. The resurrection of the dead will blot out and throw the curtain of oblivion over all the deeds of man, purify and fit our race for God's eternal presence. This position we shall sift in the chapter on the Resurrection of the Dead.

2. They say, that it is the *will of God*.

The passage upon which they rely to prove this point, may be found recorded in 1 Tim. ii. 3, 4. "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved and to come unto the knowledge of the truth." We readily admit that the phrase, "all men," includes the human family, and that it is just as unlimited as Universalism would have it; and that it is God's will, in a Scriptural sense, that all men should be saved—yet we cannot perceive that it is a necessary consequence, that all will inevitably be saved. For Universalists, to prove their conclusion from this passage, must either deny that man is a *moral agent*, or else declare that the voluntary agency of every rational and accountable creature will always chime in with the will of God—they must deny that the salvation of man is conditional, and admit that it is unconditional. We think that we have elsewhere triumphantly proven, that the grace and salvation of God are proffered to men conditionally, therefore it need not be discussed again. That man is a moral agent and wields a control over himself according to his own determination, is a position quite tenable, and there are but few found who record their denial of it. It is the basis of all moral government, of the promises and requirements of the

gospel—it lays the foundation of all accountableness to man and to God. Nothing but the blind influence of fatalism, and unpardonable stupidity will reject such an obvious and essential doctrine.

*God will have all men to be saved.* What is meant by being saved? Does it mean salvation from sin in this world, or final salvation in the world to come? The Universalist says, it means to be saved in heaven, otherwise he would not adduce this passage as proof of such an event. But what right have they to do so? Can man not be saved from sin in this life; and if this is all the passage means, then it is no proof of the happiness of the future state. Their mode of procedure is, whenever a passage would prove any condition or lot of man in the future world, which does not accord with their scheme, to deny that it has any such application; and to apply all passages which seem to favor their position to the present or future world, whether they really have such application or not. Who has ever read Walter Balfour and others, and is not convinced of this? Let them prove the application of the text as used by them, and that it has no reference to this life.

We think it is evident, that it applies to this life, and to the world to come. God desires to see every man, woman and child saved from sin in this life, and to effect this he has made ample provision; as well as to see them out-ride the storms and gain heaven's blissful shores. Though facts testify that a great proportion of the human race live in sin and riot in foul rebellion against God, spurn and dash to the ground the cup of salvation, yet the fault is not in the *provision* nor *will* of God. So in the future world, *facts* may then exist as incontestable arguments that many have made shipwreck of their soul and lost heaven, though the ample provisions of grace and the *will of God* would have crowned them with perennial glory.



*God will have all men, &c.* What should we understand by the *will of God*? Mr. Grosh of Utica says, that it is God's *determination, and is positive*. By this we understand that God has *decreed* the salvation of all men *unconditionally*. If so, we should be pleased to see Mr. Grosh or his coadjutors prove that God has made any such decrees affecting the salvation of mankind. Let them prove and not feed the world with dogmatical assertions. Here is a task ; up to the work !

If the *will of God*, as used in the text, includes the decree of God, it must be a *conditional* one ; for the following reasons. It is inconsistent for God to make any other decree, without destroying his own work, or else, first materially altering the nature of man in his physical and moral structure. So long as man continues to be a moral agent, his whole moral and responsible character being based on this fundamental attribute, so long God cannot and will not, issue any absolute decree, involving his moral being and overriding the freedom of will. God may issue positive decrees, which for their execution depend solely on his own agency ; but whenever they involve the agency of man, they must necessarily be contingent. This is clear and Scriptural. Every absolute decree of God is dependent on his sole agency, and will be carried out in effecting the *thing* decreed, and at the *time* decreed. If *the will of God*, as used in the text, teaches an absolute decree, then it must be fulfilled now and not at some future time, for it is his will to have all men saved now, therefore, since *all men* are not now saved from sin, nor brought to the enjoyment of heaven, the will of God in the text is not a positive decree. But if it only implies *a contingent decree*, depending on the agency of man for fulfillment, then as many as shall comply, and so soon as they shall comply with God's appointments and conditions of salvation, shall

be saved from sin in this life, shall come to the knowledge of the truth, and by persevering to the end of life, shall secure the glorious rest of heaven and undying consolation. Then all may be saved, provided they come to God through Christ—come to the knowledge of the truth *now*, saved from sin and condemnation *now*, and at death saved and conveyed to the unfading glories of the upper and better world. But if man will not come to the knowledge of the truth, he shall remain in ignorance ; if he will not come to Christ as the only way of salvation, (Acts iv. 12.) he must remain in condemnation, sin and ruin ; and if he will not walk in the highway of holiness, he shall not have life, nor arrive at the Father's house, eternal in the heavens.

Has man the power and privilege, though at his own peril, to rebel against the will of God and tread it beneath his feet? Most assuredly. In this way only can we account for all the sin and misery in the world, and vindicate the character of God from all reproach. God's law is his will, and every sin is a violation of that law ; therefore, if man could not spurn, and do contrary to the will of God, there could be no sin in the world. Adam could not have sinned, and the millions of our race could not have committed sin. The Savior could not have said to the wicked Jews, "How often *would* I have gathered you together—and ye *would* not." "YE WILL not come to me, that ye might have life." Nor would the Lord of hosts have declared to rebellious Israel by the mouth of his inspired prophet, "I have no *pleasure* in the death of the wicked, but that the wicked turn and live."

Then it is very evident, that it is perfectly true and honorable to the character of God for him to say, "I will have all men to be saved," and yet, equally true, that millions may fail of glory forever.

3. "It is God's *purpose to save all men.*"

Eph. i. 9, 10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath *purposed in himself*: that in the dispensation of the fulness of times, he might gather together *in one all things in Christ*, both which are in heaven and which are on earth, even in him." It will not be necessary to give an elaborate discussion of the *purposes* of God, for this is not the object for which these passages are quoted; but they are quoted to prove the following position, as stated by Mr. Grosh: "the text must include *those out of Christ*, as well as *those in Christ*—literally 'all things'—all intelligent beings in heaven and in earth." Let it suffice to say, that the *purpose*, or *decree* of God, as referred to in the text, is designed to express, that in the omniscient mind of God there was an *intention*, planned and arranged, perfectly agreeable to the deep consciousness of his soul, that at a certain time, he would gather together into one family and heavenly society, all those who were in Christ, by having become new creatures according to the plan of God—all these should be gathered under one head at that time, whether before that time they were scattered to the four winds of the earth, or had died and gone to heaven. God's plan and purpose was, as stated in the text, to bring together into one, (or as elsewhere said, into the new heaven and earth wherein-dwelleth righteousness,) all things in Christ, the things in the heavens and the things in the earth, even the things which are in Christ, into whom they were called by God, according to his own purpose and grace, and not according to any human works, or plan, by the gospel; and after believing this gospel, they were sealed with the holy spirit of promise, as belonging unto Christ; at which time they received a pledge of a purchased possession, of being gathered to heaven at the end of time. It does not read, that God will *gather together all things into Christ*, wheth-

er in heaven and in the earth, as it should read to make out Universalism, to include those *out of Christ*, as well as those in Christ; but it reads, that God will *gather together in one*, or *collect together and comprise in one*, (for this is the meaning of the verb, *anakephalaioo*,) *all things in Christ*, wherever they may be dispersed in this wide world. Since those are brought together who are *in Christ*—all christians, “for if any man be *in Christ*, he is a *new creature*”—it does not therefore follow of necessity, that those *out of Christ*, or the wicked, shall be gathered into Christ also. The Savior tells us *how* and *when* the wicked shall be gathered—they shall be gathered together, ’tis true, and also be bound in bundles; but they shall be cast into the fire and burned. (John xv. 6.) This cannot be heaven, unless Ballou is correct, when he interprets *fire* as the *fire of God’s love*.

The interpretation of Mr. Grosh, is far more shrewd, than candid or Scriptural, when he says, that all christians are *already* gathered together—that they are all one in Christ Jesus, whether bond or free, male or female—that therefore they cannot be gathered again, consequently the gathering together, spoken of in the text, must mean those *out of Christ*. It is true, that all christians are baptised with one spirit, have one God and Father, one mercy-seat, one hope of their calling, that Christ is their one name in heaven, though the family is now scattered through heaven and earth; yet it is also desirable, and that is the blessed promise of the text, that their pilgrimage and separation in person shall end, and that then they shall be gathered together and caught up, and be forever with the Lord.

Another portion of Scripture: Phil. ii. 9—11. “Wherefore God hath also highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things



in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." A similar Scripture we read in Isa. xlv. 23—25. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength : even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory." The latter Scripture formed a prophecy of Christ ; and Paul records it so far as it was fulfilled, and the rest he reiterates, anticipating the fulfillment. In another epistle Paul declares, when it shall be wholly fulfilled, and gives it the inspired application. Rom. xiv. 9—12. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So then every one of us shall give an account of himself to God." The use Universalists make of these Scriptures, and others of a similar character, is, that God has proclaimed upon *oath* the final salvation of our entire race, therefore it will without fail be accomplished. There are two prominent traits in these Scriptures from which they infer their conclusion. Because *every knee shall bow to Christ, and every tongue shall confess him to the glory of God the Father.*

These passages have greatly encouraged them to persist in their faith, and formed chords upon the harp attuned to the song of universal salvation. But does the expression, *that every knee shall bow to God*, imply the salvation of

all such ? This point needs proof and requires to be fortified with clear and Scriptural argumentation. That both Isaiah and Paul spoke of the *day* and *time* of the Judgment, is unquestionable—then all who shall be *incensed* against him, and all the seed of Israel, shall come before the judgment-seat of Christ to give their account, for all shall give an account of themselves to God, and be rewarded accordingly ; those who are enraged against God, or are his enemies, shall be ashamed and disappointed, while all who are the seed of Israel, the true Israel of God and his children by faith, shall be justified, be proclaimed innocent and accepted, and then shall they rejoice and praise the Most High. Yet those who bow the knee, whether willingly or by a forced subjection, shall be ready to acknowledge that in the Lord is righteousness and strength, or as a literal translation of the Hebrew would read, “surely, he shall say of me, in Jehovah is all righteousness and strength.” All will acknowledge, that Christ is a *gracious*, a *sufficient* and a *just Savior*.

1. The Universalist takes for granted the very thing which needs proof: that all who bow the knee to God, the Judge of the whole earth, are *reconciled* and *made christians*. While history, facts, if not the very words of *bowing the knee* as most commonly used, would afford grounds for an opposite conclusion. The idea of *bowing the knee* to a superior, has closely allied with it the *forced subjection* of an enemy, he bows as a captive prostrate and grounds his weapons at the feet of his conqueror. This is more probable from the fact that Christ is represented as reigning and going forth to subdue his foes. It cannot mean a willing submission to Christ from the fact, that the text we have quoted, represents that all come to God, and that many who bow the knee, are at the same time enraged against God, though forced to acknowledge, after God justifies his ways and character be-

fore the universe of intelligences, that he was righteous in appointing just such a Savior as Christ. This they will confess with shame, confusion and great disappointment. Now it cannot be within the limits of bare possibilities, that any rational beings, with hearts steeped in anger and malice, can bow the knee and soul to God in that sense, as shall make them humble, cross-bearing, and Scripturally reconciled to God. Therefore, for aught we know, all who shall bow the knee at the time spoken of by Isaiah and Paul, shall be subdued as the foes of Christ, and receive the reward of wrath and tribulation. It is evident, that all who are at that time enraged against God shall be doomed captives, and writhe under the ire of the Conqueror.

We will state a case apposite and clearly illustrative of the above Scriptural citations, so far as they have reference to bowing before God and confessing Christ the Lord to the glory of God the Father. One of the Roman Emperors, Julian, the Apostate, who was embittered against Christianity, and put forth all his energy and influence to persecute and exterminate the religion of Christ from the earth with flame and sword. In one, and the last bloody engagement on the open field of battle, he received his mortal wound, and while lying on the earth and in his life-blood, his thoughts ran over his past life and his present designs, and knowing that his hopes and ambition were cut off, he felt malice and rage rankling in his heart against the living Savior, he seized the earth mingled with his clotting blood, and hurled it up to heaven and exclaimed, "*Jesus of Nazareth thou hast conquered me!*" The Emperor was subdued, he bowed his knee and confessed the Lord Jesus Christ, yet he was *incensed* against the Lord. Was he a christian? did he become a christian while thus bowing before God a conquered foe and confessing Christ the Lord? Nay, verily, none dare avow this before God. Well, so it will be in the last great day; the stoutest, the

most revengeful, and most embittered enemies of God, will bow before the rod of Christ, and as slain foes confess not only that Jesus Christ is just and holy, but also that the administrations of the Almighty are full of integrity, and are unimpeachable. The infidel Voltaire, and Altamont also bowed before God and confessed Christ. He who had emblazoned on his black standard the watchword, "Crush the Wretch," on his dying bed bowed his brazen heart, and confessed his career was down to hell. And he who had murdered his precious time and done despite to Christ the Savior, bowed his head and acknowledged his Messiahship, and sought and prayed for the deepest caverns of hell to hide him from the withering frown of his conquering God. Such are some of the fruits of the conquests of Christ, of those who bow the knee before him by a forced subjection; and if so, it will not be strange that the tribes of the earth shall wail, when they shall see the Lord descending from the parting skies with all the myriads of the upper world to erect his tribunal, and call up the sleeping millions to their dread account. Like Belshazzar, their knees shall smite together, and faintness shall lay them prostrate. And where, O reader, will you then stand? Can your heart and hands endure in the Lord's avenging day! Stop, O stop! and call for mercy now!

2. To confess that Jesus Christ is Lord to the glory of the Father, must imply true religion; for "no man can say that Jesus is the Lord but by the Holy Ghost." That the form of expression to signify the idea, "to confess Christ to the glory of the Father," is not so very essential, is evident from the varying expressions used by Isaiah and Paul. They say, "every tongue shall swear," "confess to God," "confess that Jesus is Lord to the glory of the Father." All these mean the same thing. That the captive foes of God may make this acknowledgment without becoming



christians, is just as clear, as that they can declare, that "in God there is all righteousness and strength," and yet remain unblessed, yea, incensed against God. That when Paul says that "no man can say that Jesus is the Lord but by the Holy Ghost," he cannot possibly mean, that no man has the *physical* ability to say so ; but rather, that no one who anathematizes Christ can be a christian, nor will any one subject himself to the guidance and control of Christ unless he is influenced to do so by the Spirit of God. We think that we have sufficiently shown, that the passages above quoted, instead of proving the *reconciliation* of the *entire rational world* to God, prove that many shall fall before Christ as conquered foes, and that in their malice and rage against God, they shall be ashamed and confounded ; while alone the "seed of Israel," the true servants and faithful children of light shall be justified and rejoice in Christ.

Acts iii. 21. "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." It is a little singular, that at one time Universalists deny that the Old Testament has any reference to the future world, but declare that all its instructions, promises and threatenings are confined to this life ; and then at another time they quote from the same book in order to prove their peculiar doctrine. O, consistency, thou art a jewel ! The passage above quoted refers to all the prophets, and repeats just what they wrote, so that, if their writings have no reference to the future world, Universalists cannot possibly prove the reconciliation of the whole rational world to God by the above passage.

What *restitution* did the prophets speak of ? Answer this and the passage is explained. Let Peter expound his own declaration. 'The times referred to is the gospel dis-

.pensation, from the days of Christ unto the end of the world. During this time God should pour out his blessings, and send times of refreshing, therefore the people should receive the instructions of the Lord and repent. One peculiar feature in the restitution of all things is what was spoken of by Moses, that the Lord should raise up a great prophet unto whom the people should listen, and it should come to pass, that every soul who would not obey the instructions of that prophet (viz. Christ,) should be destroyed from among the people. The disobedient be destroyed in the times of this restitution of all things—the teaching of the prophets is rather fatal to Universalism. All the prophets, says Peter, from the days of Samuel unto the end of the succession, have reiterated the same truths. This same apostle declares that the promise is particularly to the Jew, he had the privilege to partake of all the blessings of the covenant made with Abraham, and that Christ, the great Prophet, had come first to the Jewish nation, preaching repentance, and whoever should obey his instructions, should be blessed with a remission of sins and escape destruction. These were the times of refreshing and of restitution spoken of by the holy prophets. If the labors and times of John, the Baptist, could be spoken of as the restitution of all things ; with how much more propriety could the labors and times of Christ, of the apostles, and of all succeeding ages to the end of the world, be called the “times of restitution of all things.” It was said of John, spoken of in the character of Elias, that “Elias truly shall first come, and *restore all things*.” Matth. xvii. 11. “Restore,” and “restitution” are translations of the same original word. Now, if John the Baptist reconciled all the rational world to God, then there was nothing more for Christ to do. If this was not done under the ministry of the forerunner of Christ, nor had to be so of necessity in view of

what Christ said of him ; then neither will there be an inevitable necessity that our whole race should be saved in view of what all the prophets declared. Do you ask, why such terms are there employed in the Scriptures as those of the text ? We reply, that the provisions of grace and the instructions of Christ are adapted to this end, and this would have been the effect, if all would avail themselves of that grace and comply with his divine teaching. But the Jews, many of them at least, would not hear that prophet, nor turn from their iniquity, therefore they were destroyed, and not restored to the favor of God. So it has been and so it will be unto the end of time—*during the times of restitution*. Then if the doctrine of universal salvation is Scriptural, it must be found in other passages, which have not yet been examined.

4. Universalists say, that it is certain, that all men will be saved in view of the *promises*. We have seen that it is not certain from the *will, purposes and oath* of God, therefore let us now see, whether this *result* is warranted as infallibly certain, from the *promises* which the Lord has recorded on the page of Holy Writ.

The promise on which the greatest reliance is placed, may be found in God's covenant with Abraham. Gen. xxviii. 14. "In thee and in thy seed shall all the families of the earth be blessed," vide also. Gen. xii. 1—3. xviii. 18. xxii. 18. all these passages record the same promise. Now, what do Universalists understand by this promise and what blessings does it contain ? Let Mr. Grosh of Utica answer for the whole fraternity, in his criticism on this promise. He says, "The blessing in Christ, means then, a *salvation from sin, or justification, regeneration*, and finally, an *immortal salvation in the resurrection*." Should we interpret the passages of the Bible, speaking of the wrath and curse of God with such amplification, as this

promised blessing is interpreted by Universalists, it would be looked upon, by them, as a new thing under the sun. It is true, that God promised unto Abraham a blessing, in him and in his seed. What is this blessing? The final salvation of our race as of infallible certainty? This needs proof—strong, unequivocal and Bible proof.

1. This promise of God, was a covenant promise made to Abraham. That this is a covenant, is conceded by all parties. Well, what is a covenant? A covenant, is a contract entered into by two or more parties under certain conditions, limitations and obligations, and whenever the regulations and reciprocal duties are faithfully carried out, then all the benefits held to view in the covenant shall be realized; but if otherwise, the covenant becomes null and void. These are the common-sense features of all secular and moral contracts, and they enter into all the contracts of God with man, requiring the moral agency of the latter. So that, whatever the blessing promised to Abraham was, it was a conditional one, provided it required the agency of Abraham. That this was the case, is undeniable, for it required him to *believe* in God, as it also requires faith in all the posterity of man, in order to attain the blessing promised and become the heirs of God.

2. This covenant included the possession of temporal Canaan, and that his posterity should be very numerous. This is plainly specified in the promise.

3. That from him should spring the Lord Jesus as a direct lineal descendant, who should set up the gospel kingdom, and open the door of light and truth to a bewildered world, and execute a plan by which the children of men might be redeemed from the curse of the law and become the children of God by faith. The covenant of works was set aside, and the covenant of grace and faith was introduced as its more glorious substitute. Every where it is



spoken of an unalterable condition, that men should believe in Christ, and that all those who have faith in Christ, are Abraham's seed and heirs according to promise. This blessing was made, not as the legal privileges of the Jews, which were wholly confined to them and their proselytes, but they were to be available to all the kindreds of the earth, to the Gentiles as well as to the Jews. Though Christ was a great blessing, yet there was a blessing included in the promise which should come to the Gentiles "through Christ." The promise was not only made to Abraham, but also and particularly to Christ—the Seed. Gal. iii. 16—19.

It is true, that God sent Jesus to Israel first, preaching repentance and conversion for the remission of sins, so that they might be blessed in turning every one from his iniquity. Acts iii. 26. This was the great object of Christ and of the gospel institutions. That many blessings might be specified as the result of Christ's entrance into this world, is unquestionable; but the *result* contemplated by Universalists and for which they quote the promise, we summarily deny. No such promise is made and no such result is rendered infallibly certain, as the necessary holiness and final salvation of the entire human race. This result can alone be obtained by FAITH, repentance and conversion to God, if therefore the Universalists were correct in the interpretation and application of the *promise*, they could not realize it, seeing they reject the very conditions and means for its attainment. If the promise could only be enjoyed by faith, and faith is rejected, then the promise must fail. This is evident. Thus Universalism destroys the very promises on which it builds.

What is the particular blessing promised in the Abrahamic covenant? Is there a source of any definite information on the subject? The promise itself would indicate a *Spiritual blessing*, but what one in particular is not sug-

gested. If the New Testament does not declare, then our opinion will rest on mere probability. Paul speaks much of this covenant and of the faith of Abraham, and it is altogether likely, that he understood it better than Universalists do. What does he say the blessing was? Examine Gal. iii. 14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the *promise of the Spirit through faith.*" This learned and clear-sighted apostle declares, that the thing in which all the kindred of the earth shall be blessed through Christ, is the "*promise of the Spirit.*" Not Universal salvation, but the quickening influences of the Spirit. We are satisfied from the Scriptures, that this blessing was chiefly eyed in the Abrahamic covenant. There is a regular chain of promises from Abraham unto the end of apostolic teaching in reference to the Spirit of God. Let us take a glance at these promises, and see how full and complete they are. Is. xxxii. 15. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." xlv. 3. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Acts i. 4, 5. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the *promise of the Father*, which, saith he, ye have heard of me: for John truly baptized with water; but ye shall be *baptized with the Holy Ghost*, not many days hence." John vii. 38. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, &c.)" xvi. 13. "Howbeit, when he, the *Spirit of truth is come*, he will guide you into all truth, &c." xiv. 16, 17. "And I will pray the Father, and he shall send you another comforter, that he may abide

with you forever; even the Spirit of truth, &c.” Those who wish to investigate the subject more extensively may read the following passages in addition. Is. lix. 21. Jer. xxxi. 33., xxxii. 40. Ezek. xi. 19., xxxvi. 27. John xvi. 7. Eph. i. 13.

The above quotations seem to constitute a conclusive proof, that the prominent blessing of the Abrahamic, or gospel covenant was the promise of the Holy Spirit. There is another Scripture peculiarly applicable to this point found recorded in John xvi. 8. “And when he is come, [the Spirit] he will reprove the world of sin, and of righteousness, and of judgment.” Where is the kindred, or nation of the earth, which is not convinced of sin, and of a great lack of substantial happiness, and of not being the favorites of heaven? What mean all the heathen rites, sacrifices and self-tortures? Are not all these demonstrations of the fact, that the world is convicted of sin, of righteousness and of judgment? And whenever mankind shall follow the leadings of that Spirit, and receive him by faith, he shall prove to be a sanctifier. Though a man may be convicted of sin by the Spirit, yet he cannot become cleansed and sanctified unless he receive the promise of the Spirit by faith. Paul says, this blessing came upon the Jew and the Gentile through Christ by faith. Paul makes the inquiry in Gal. iii. 2. “Received ye the *Spirit* by the works of the law, or by the *hearing of faith*?” The Savior says: “*he that believeth on me*, as the Scriptures have said, out of his belly shall flow rivers of living water. But this spake he of the *Spirit*, which they that *believe on him* should receive.” John vii. 38, 39.

From all we have said, it is evident, that the gospel promise to Abraham and to Christ, instead of teaching and insuring the final holiness and salvation of our entire race, affords quite a different blessing, the influence of the Holy

Spirit, and that the prominent object of the influence and convictions of the Spirit, is to SANCTIFY BELIEVERS BY FAITH. And since Universalism rejects faith as absolutely necessary to attain holiness and heaven, therefore they are excluded from the glorious and lasting benefits of the gospel covenant, O, repent ye, and be converted, that ye may enjoy the times of refreshing from the Lord !

5. Universalists affirm, "*that the mission of Christ* absolutely insures the salvation of all men." We have heretofore shown that Universalism does not attribute the holiness and salvation of saints in heaven to Christ, or to any thing he has done ; but that all the benefits of "his mission and teaching" are wholly confined to this life. This position we proved by numerous quotations from their own writers, therefore when they come before the world and proclaim the salvation of all men as a necessary result of the *mission* of Christ, they flatly contradict themselves and prove themselves unworthy of confidence. It is no less true of them than of any one else, "that a double-minded man is unstable in all his ways."

But what proof do they seem to have, which satisfactorily shows, that the *mission of Christ* renders the final holiness and salvation of all men infallibly certain ? While speaking of the *mission* of Christ and the conditions of the gospel, Mr. Grosh feels some embarrassment in view of man's ability and the conditions of the gospel, he makes the following remarkable declarations : "It is called, 'the word of truth, the gospel of your salvation'—because it is just as true *before* the sinner believes, as it is afterwards—the only difference being, that the unbeliever has not the knowledge of his salvation till he believes the gospel, and is, therefore in darkness and condemnation." That is, that the unbeliever has just as much, and is just as certain of salvation, as the believer ; the only difference, the unbeliever



has not the knowledge of the fact. Is this gospel truth? If so, the world should know it. It is to be lamented that Mr. Grosh did not live contemporaneously with Christ, for he might have greatly aided him by his wisdom, and corrected the following erroneous declarations: "He that believeth shall be saved, but he that believeth not shall be damned." "He that believeth not on the Son shall not see life, but the wrath of God abideth on him." Mr. Grosh might have told the Savior, "instead of damnation and wrath resting on the unbeliever, you must say, *ignorance* shall rest on him."

Again; Mr. Grosh says, "The witness in himself, is the life which the believer feels—the special salvation;—the unbeliever, though he *has* (according to the record) eternal life in Jesus, is destitute of this witness, until he believes." Of what profit is faith? Is it necessary to salvation or justification? Is it necessary to please God? O, no, says Mr. Grosh; it only serveth to give us a knowledge and a witness of the salvation the unbeliever actually has in Christ. Then Paul was incorrect, when he said, "we are *justified by faith*"—it should have been, by believing God, we receive the *witness* only and not eternal life, for that we had *before* we believed. Reader, will you forsake God and the Bible, and follow such fabled theology?

1 Tim. iv. 10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." This passage is frequently quoted by the advocates of Universalism in support of their theory of the final holiness and happiness of all men; but a glance at its obvious teaching will overthrow their theory and frown away all its claims as based upon this passage. Does the Universalist acknowledge God to be the Savior of all men in *that sense* which shall inevitably secure the salvation of all, then he

must be such a Savior *now*, and must have saved *all now* with a final and everlasting salvation, otherwise the passage is inappropriate to prove their theory. The passage says, that God *is* the Savior of all men, and that he *is* the *special Savior of all who believe*. If this be the obvious meaning of the passage, then it becomes the advocates of this system to prove that all men are *now* saved in holiness and immortal life, or else frankly acknowledge that the passage does not prove their theory.

But what does the passage mean? It teaches that Jesus Christ has been appointed to be the Savior of all men, and that gracious provisions are made for all; but that those and those only receive a special benefit and are saved from sin now, who believe in God. Mr. Grosh says, "God is the special Savior of them that believe, *that he is the Savior of all men.*" Whoever, therefore, does not possess this species of faith, cannot enjoy a special Savior. All those who are brought to believe the theory of Universalism are blessed with a special salvation, and those who do not believe this are void of this salvation. A bright thought, indeed! But pray, how will Mr. Grosh effect, or see accomplished the final salvation of all men? Will some be brought to heaven by a *special* salvation, and others by a different kind of salvation? Will not all who are saved, be saved by a special salvation? Error is a strange, perplexing and irreconcilable thing. Better discard it and embrace the truth. Then we shall understand what Paul teaches in Heb. v. 9. "And being made perfect, he became the *author of eternal salvation* unto all them that *obey him.*" Though God be the Savior of all men in many respects, yet he is the special Savior of those only who *believe* and *obey* him.

There are other passages which they quote to prove their theory true, such as Is. xxv. 8; lv. 10, 11. Lam. iii. 31.

Rev. xxi. 4 ; but a diligent reading of their context will afford a correct exposition and show that they cannot be used rightly to prove Universalism scriptural. There is one passage upon which great reliance is reposed, recorded in 1 Cor. xv. 22. This passage we shall investigate, together with its context, in the chapter on the Resurrection of the Dead.

The examination of truth and the sifting of the theory of Universalism which has been presented in the foregoing pages, is worthy of deep reflection and a corresponding course of life, for the theological points mentioned strike their roots deep into the very soil of grace and vital religion. We have shown what Universalism is, and what it teaches, and we shall leave the decision to the candid reader, whether the Scriptures have been, thus far, vindicated from the charge of teaching such a system.

## CHAPTER VIII.

### THE GODHEAD AND THE SUPREME DIVINITY OF CHRIST.

*"He that despiseth me, despiseth him that sent me."*  
Luke x. 16.

THIS was the language of Jesus Christ, and by it he taught the world, that a rejection of himself by the children of men would be a virtual rejection of the Father. He wished to be looked upon as possessing the nature, powers and honor of the Godhead in common with the Father. Upon another occasion he said, "That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John v. 23.

Long has the doctrine had currency in the christian churches, that while there was but one true and living God, nevertheless the Father, Son and Holy Ghost are separately and essentially God. That in divine essence they are one, but in distinct subsistence, they are three. That neither has any supremacy, or intrinsic superiority over the other, but that they are perfectly equal in all their natural and moral perfections. The people of God have entertained and highly appreciated this view of the divine nature and character of God; but from it the body of Universalists have greatly diverged. They have erased from their catalogue of doctrine, the doctrine called the Trinity and the Divinity of Christ. It will be necessary here to examine into, and give a concise view of the sentiments held by Universalists relative to this subject.



That this is a doctrine of vast and eternal importance, may be inferred from the fact, that the opinion we entertain of the character of God, will transfer to the religion we profess, either genuineness or unsoundness, as the nature of our views may be. For God is the foundation of all true religion. If we misconceive the character and perfections of God, our religion is based upon our opinions, and not upon God. If therefore, Universalists cherish wrong and corrupt views of Jehovah, then their religion is equally corrupt—Pagans are changed by their religious views, to the character they attribute to their gods. If they conceive the character of their gods to be warlike, licentious, or malevolent, so their worship of these gods will mould their own character to the same standard. So it is with the Mohammedans, and with every body of religious worshipers. If Universalists entertain false notions and have wrong conceptions of the true God, their religion will be in the same proportion false and baseless. If Christ is a mere man, their worship of him will not be the worship of God, and their religion will, therefore, be worthless; “for he that honoreth not the Son, honoreth not the Father which hath sent him.”

It will not be necessary to make many quotations from their writings, to prove that Universalists deny the doctrine, that in God there is a distinction of three, the Father, Son, and Holy Spirit (or the doctrine of the Trinity) equal in power and in all their attributes, for their denial is as obvious as the sun. They insist in their writings, that there is only one living God, as Unitarians do, and at times openly discard the *tri-unity* of God. Mr. Grosh of Utica, calls it, a “heathen tradition.” Mr. D. Skinner declares, “that it was a doctrine unheard of during the three first centuries of the christian era,” “not sanctioned by the gospel,” “and must go down to ‘the tombs of the Capulets.’”

S. R. Smith declares, that it is "revolting to reason, repugnant to all our ideas of number and consistency."

They also deny the Supreme Divinity of Christ. So far as we have become informed of their views on this subject, the teachers of this system of doctrine are agreed to reject this doctrine. Indeed, one writer declares, that it "was discarded by the whole denomination, with but few exceptions."

Mr. Grosh declares: "We believe that the *nature* of Jesus was strictly the *human nature only*, while on earth,—that he had *no existence before his earthly existence*, except in the purpose and counsel of God,—that he was the chief (or beginning) of the creation of God only by the powers and office with which he was gifted, and by his resurrection." This teacher of influence in his denomination, declares Christ in *nature* a mere man, denies his *pre-existence*, and his greatness and exaltation above other men to consist wholly in his *office*, conferred by God and obtained by his resurrection.

Hosea Ballou says, "it is plain that the nature of the relation of Jesus to the Father *is the nature of the relation of every man* to the Father of our spirits."

Mr. Williamson says, "that Jesus of Nazareth was a created and dependent being, deriving all his wonderful powers from God." "If you ask me, if he was no more than a man, my answer is in the language of Scripture, 'He was made, *in all things*, like unto his brethren,' but was 'anointed with the oil of gladness above his fellows,' and endued with power greater than *any other man*." They seem to agree that he was but a *mere man* in his nature, and that the only sense in which he was greater than man, was in consequence of his mission and office, the anointing and honor conferred by God. One writer says, in reply to the declaration, that their views of Christ, as a

denomination, degrade Christ: "We think truly, that the supposition that Jesus was God, degrades his character; while the opposite supposition reflects upon him the brightest glory."

Mr. Jason Lewis says, "Universalists believe not only that 'there is one God,' and in the language of Scripture, '*but one* God the Father,' but they also believe that there is 'one Mediator between God and men, the man Christ Jesus,' respecting whom they believe all that the Scriptures teach; as for example, that he was 'a man approved of God,' &c." It would have been well for this wise theologian to have quoted such passages: "In the beginning was the Word, and the Word was with God, *and the Word was God.*" When the orthodox wish to prove that Christ was also man, they quote the same passages that Universalists do to prove that he was a man; but there is a class of passages which prove him to be God, therefore we believe not only that he was perfect man, but also perfect God.

We shall now proceed to state and defend the doctrine of the Trinity, and the Divinity of Christ, and thus show and prove, that Universalism is an error, grossly perverting these doctrines.

Some men have cherished strong objections against the use of the word *Trinity*, as applicable and properly descriptive of God. Though the term is not found in the Bible, and the view of God as described by the word Trinity may have been explained in such a manner as to misrepresent God and make a false impression; yet, in order to prevent circumlocution and to understand it in the sense it is employed by intelligent theologians, there is no one word better adapted in the English language to express the doctrine of God as taught in the Holy Scriptures. In perusing the Bible, we find that many passages describe God as one

true and living God ; and other passages teach that in this one God there are three, possessing equal and the same attributes—as it respects *essence* God is *one*, but as it respects agents God is *three*. The term Trinity as applied to God is descriptive of Him as *one*, in one respect and as three in another respect. God is not one and three in *the same respect*, but in *different respects*. As a certain geometrical figure, in *one respect* is a triangle, and in *another respect*, it has three equal sides. The absurdity which some discover in this doctrine, is not in the doctrine itself, but in their own position and reasoning. They are guilty of assuming a false position, and consequently their conclusions are false. The position is, that God is *one and three in the same respect*, which is in bold contradiction of other things well known—one cannot be three, and three one. This is all unquestionably true, for it is not possible for God to be one and three in the *same respects* ; yet for aught we know to the contrary, and *reason* dare not call it absurd, that in *one respect* God is *one*, and in *another respect*, God is three—in *essence one*, and as agents or persons, he is three. Should we declare that man is *mortal and immortal in one respect*, we should contradict matter of fact, and therefore be guilty of an absurdity, for in *one respect* he is *mortal*, but in *another respect* he is *immortal*. When we say that man is mortal, we mean, as it respects his body, he is so ; and when we say, that he is immortal, we refer to his soul. All this is reasonable and not absurd. For us to explain how this is so, would be as perplexing as it is to explain the *mode* of God's existence. Neither is it contradictory to reason, or absurd, to declare that there is one true and living God, (meaning in *essence*,) and that in this one God there is a distinction of three, (meaning persons or agents,) Father, Son, and Holy Ghost.

The objector may say, after all, this is mysterious and



beyond comprehension. As to matter of *fact* it is not, for that God does exist, and that he does exist in this manner may be proven by evidences ; if so, this is conclusive. But as to the *mode* of God's existence and *how* he exists thus, may be very mysterious and incomprehensible, yet after all it may not be absurd. If so, then all things we cannot explain in the mode and relations of their existence, must necessarily be unreasonable. 'This is rather too sweeping and leveling.

The Lord has founded the *fact and mode* of his existence upon unquestionable authority, and conclusive evidences. That God does exist is assumed and not proven by argument and reason in the Scripture, for none but the fool will deny the existence of God, and upon such all reasoning is lost. The Scriptures having assumed the fact of God's existence, then go forward to afford satisfactory evidences of his existence, without explaining and defining how he exists. To prove that the Father, and Son, and Holy Ghost are separately and individually God, the necessary evidences are produced, in ascribing the Name, the Attributes and Worship to each one equally. Mere evidences are designed to prove that the thing is so, without entering into an explanation why and how it is so. It was either not necessary, or not possible for man to comprehend how God does exist, and how it is that in the one God in essence, there are three in nature and being, the same and essentially God ; for if it had been necessary to the welfare of man, we may presume that the revelation would have been made. But so far as it was necessary to the welfare of man and to an elevated worship of God, the character of God has been set forth by divine authority and irrefutable evidences.

That we are unable to explain how these things are so, affords no justifiable reason for rejecting the doctrine of the

tri-unity of God. There are many things we are compelled to believe upon evidence without a clear knowledge of the mode and relations of their existence. To act consistently, we must reject them all. If we cannot comprehend and explain the mode of existence and all the relations of natural things, how much less can we define the very nature and mode of existence of the infinite God. The law of gravitation, we know exists as a reality, for we see its powerful operations daily on the earth, and in the mighty orbs of light which revolve in majestic splendor in the azure skies; but how to define it, explain its very being, mode of existence and all its relations, defies the intelligence and grasp of our finite mind. Newton the philosopher, discovered the law of gravitation as pervading the material world; but to define its substance and principle he was wholly incompetent. Who is sceptical here? The same reason exists for being unbelieving in reference to gravitation, as in reference to the doctrine of the tri-unity of God—yea, more so, when we take into consideration the authority and evidences in the case. Magnetic attraction, which whirls the needle of the compass and holds it direct to the north-pole, is attested to, as an existing reality, defying successful contradiction; but who after all can explain and define that subtile fluid in its uniform operations and in all its relations? Though this mysterious reality is of great service by land and by sea, indisputable in its existence; yet our belief of it rests wholly on its fact and evidences, and not on a definite conception of the mode and relations of its existence. How much mysteriousness is there about electricity, the growth of every plant, shrub, and flower, the union of soul and body in man; must we, therefore, necessarily reject all these things, because in their mode of existence and relations they are deep and inscrutable. The same objections exist as against the being of God in a trin-

ity of equal and distinct agents? Nothing but contemptible and groveling stupidity would dare make the suggestion.

After making the above statements in order to divest the mind of the reader of prejudice and false positions; and to induce him to take the attitude of a pupil of God's word instead of a judge; we shall show,

1. That the Scriptures teach as a *fact*, that there is but one true and living God.

"Hear, O, Israel: The Lord our God is one Lord." Deut. vi. 4. "I am the Lord and there is none else, there is no God besides me." Is. xlv. 5. "And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. 'Though the Scriptures do not attempt to explain the manner of the divine existence, yet they are very decisive in announcing its reality.

2. In the Supreme Divinity, or Divine Essence there is a distinction of three, the Father, Son, and Holy Ghost, who possess the same nature, and the infinite perfections of God—of each of these the Scriptures authorize the use of the personal pronouns, I, thou, he; and the name, attributes, and worship of the Supreme Deity. These are revealed as *facts*, and no attempt is made to show the manner of God's existence, or how such an existence is consistent with reason. We acknowledge it an ineffable mystery, yet we deny and challenge the proof that it is contrary to reason. We believe it above reason. To prove that the Scriptures teach such a distinction in God, we need quote but few passages. Matth. xxviii. 19. "Go ye therefore and teach all nations, baptizing them in the *name of the Father, and of the Son, and of the Holy Ghost*." To make a profession of God in Christian baptism, we are to recognize the Father, Son, and Holy Ghost as equal and possessing the same nature, attributes and essence. 2 Cor. xiii. 14. "The

grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." This benediction of Paul recognizes a distinction of three in the divine nature. Since the Lord declares these things to be so, we should bow with submission to the divine authority and, believe what God hath said without gain-saying. His word is sufficient evidence to sustain and prove the doctrine, although we cannot define the manner of such an existence.

### 3. The Supreme Divinity of Christ.

Those who agree to reject the Supreme Divinity of Christ, but illy agree among themselves, what the nature and true character of Christ actually is. Some consider him a divine being in the sense that he is superior to the angels, nevertheless that he is a created being. Others profess to believe that he is a *mere man*, possessed of body and soul as a man, and that the only sense in which he is superior to man, is because of the gifts of God, his office and resurrection from the dead. Others believe that Christ was not in the possession of humanity. There is some difference, as to what Christ actually is, his pre-existence, &c. among Unitarians, Socinians, Universalists, and *Christians*; but they all agree in disavowing the proper divinity of Christ as God. To prove that they are in error, great and dangerous, in denying the Godhead of Christ, for thereby they are led to deny the vicarious sufferings of Christ and his atonement for man, we shall now endeavor to show:

That Christ is God, is evident from the *fact*,

1. That he is equal with God, the Father.

The Apostle Paul seems to be clear and decisive on this subject in Phil. ii. 6. "Who, being in the form of God, thought it not robbery to be equal with God, &c." This passage seems decisive. Two points, however, are necessary to be understood. What we are to understand by



“being in the form of God;” and what by being “equal with God.” The criticisms which have encumbered this text, have been put forth by such men as were desirous to do away the relevancy of the passage to prove the Divinity of Christ.

“Being in the form of God.” By this expression, we presume, the Apostle intended to convey the idea, that Jesus Christ was verily and essentially God, for the following reasons: 1. It declares his pre-existence; that he was in the form of God before he took upon himself the form of a servant, before he made himself of no reputation, and was made in the likeness of men. Whatever that was which he laid aside, one thing is certain, that he had an existence prior to his becoming a man, therefore he could not have been a mere man, but above a man. 2. It means that the form of God, in which he was before he was made in the likeness of men, did not consist in the glory of his external appearance, the goodness and benignity of his life and works, nor in the power of working miracles, for the obvious reason, that, instead of laying these aside, he retained them and manifested them throughout his earthly existence. 3. It must therefore imply that the certain *mode* in which God manifested himself, whatever it be, was laid aside previous to his entrance upon earth, and thenceforward he no more displayed the peculiar manifestation of God, but showed himself as a man. He did not lay aside his Divinity, but the glorious manifestation of the Godhead; for the Savior and Paul more than intimate this. Col. ii. 9. “For in him all the fullness of the Godhead dwelt bodily.” This, of course, means, that in him all the divine attributes of God centred, therefore these he did not lay aside. But Christ says, in John xvii. 5. “And now, Father glorify thou me, with the glory which I had with thee before the world was.” Therefore, there was a glori-

ous manifestation of God, which Christ had before the world was, but which he laid aside when he was made in the likeness of men, and which he resumed after his ascension to glory. Indeed, if to be in the form of a servant is to be in the likeness of men, then to be in the form of God must make him God. This is evident from Paul's subsequent remark, that he was "equal with God," because he was in the form of God.

"Equal with God." This phrase does not mean, that he was like God in any moral quality of his character; but that he was the *equal* of God in nature, attributes and rank. One thing may be like another in some respects, and yet not be the equal. To express a mere similarity, the Greeks used the term *omoios*, and when they expressed equality, they used the term *isos*, which is the singular nominative of the word of the text. Whenever any godlike majesty was ascribed to man, the phrase used was *omoios theo*, but the phrase *isa theo*, was never applied to man but always expressive of a being who was actually God. Therefore it was, when the Savior used expressions of himself to denote his true character, and which the Jews esteemed as exalting himself to an equality with God, and consequently guilty of blasphemy, that they said, "he made himself equal (*ison to theo*,) with God." John v. 18. This shows that Paul used literal language, and meant to express what the people would naturally understand, that Christ was truly and essentially God. Christ and the Father were *one*—one in essence and harmonious in all their works.

2. The Scriptures apply the name of God to Christ. We are well aware, that the name of God is a few times given to created beings in order to express some high rank or dignity among men, but then it is used figuratively and not literally. It only expresses a quality, but when applied

to Christ it is used literally. It expresses all that it does when it is applied to the Father; this it must, unless it is used figuratively. If it is used figuratively when applied to Christ, the opponent of the Divinity of Christ is under the necessity to prove it and not we. We say, that it is applied literally and describes him as God. We read in Rom. ix. 5. "Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." The fathers and patriarchs were claimed by the Jewish people as their honorable progenitors, and as conferring upon them peculiar favors and distinguished merit. But Christ, as concerning the flesh, so far as he was a man was a lineal descendant of the fathers; while in another respect, he was God over all. If Christ was nothing more than man, it would seem superfluous to speak in reference to him, as concerning the flesh, as a man, that he was a descendant of the fathers. As a man, he was not "over all, God blessed forever." In this passage the appellation of God is given to Christ, not in his human nature, but in his divine. In his human nature, he was the Son of Mary but in his divine, he was God, or the Son of God. The various criticisms which have been brought forward to disprove the relevancy of this passage to fortify the Divinity of Christ, have been as ineffectual and abortive as the dashing waves to sweep away the everlasting rocks of Gibraltar.

"And Thomas answered and said unto him, my Lord, and my God." John xx. 28. This was not a mere exclamation of surprise, for the Jews did not make use of the name of God with such irreverence. Though many of the Jews were wicked, yet the name of God was pronounced with the greatest solemnity and reverence. This we may presume was the case with Thomas. Indeed, his language was the deliberate and logical conclusion of reason. He

saw the evidences of Christ's omniscience, manifested to overthrow his unbelief, and from those evidences he drew the conclusion that Christ was his God.

“And we know that the Son of God is come and hath given us an understanding, that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.” 1 John v. 20. This passage has always appeared so decisive to prove the Supreme Divinity of Christ, that, in our opinion, it needs no comment. The Son of God has come, and all christians are in him by a living faith, as the branch is in the vine. He is the true God and author of eternal life.

3. The very passages which were applied to Jehovah in the Old Testament are applied to Jesus Christ in the New Testament. Compare the following passages. Deut. x. 17. “For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, &c.” Rev. xvii. 14. “These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings, &c.” Ps. xxiv. 10. “Who is this King of glory ? The Lord of hosts, he is the King of glory.” 1 Cor. ii. 8. “For had they known it, they would not have crucified the Lord of Glory,” Hosea i. 7. “But I will have mercy upon the house of Judah, and will save them by the Lord their God, &c.” Luke ii. 11. “For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.” Dan. v. 23. “But hast lifted up thyself against the Lord of heaven, &c.” 1 Cor. xv. 47. “The second man is the Lord from heaven.” Paul says in Rom. xiv. 10, 11. “For we all shall stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” This was written in Is. xlv. 23, 24. therefore Jesus Christ is the Lord, the Judge, spoken of in the Old and



New Testaments. This proves him God. In Isaiah xl. 3. John the Baptist was spoken of as "preparing the way of the Lord, making straight in the desert a highway for our God;" and in the New Testament this same person is styled the forerunner of Christ, preparing his way. Matth. iii. 1—3. Compare also: Is. viii. 13, 14. and 1 Peter ii. 8. All these passages, and many more, cannot be rationally explained, unless we first allow the Supreme Divinity of Christ. Admit this doctrine and there is a striking harmony between the Old and New Testaments in reference to Christ.

4. Divine attributes are ascribed to Christ. As God is without divisibility, if therefore we can prove that Christ is only in the possession of a single attribute, it must necessarily follow, that he is in the possession of all. Every attribute of God is infinite, and whoever possesses one infinite attribute is infinite in that respect. It is an unavailing alternative to say, that Christ possessed infinite attributes by delegation; for if the Father delegated to Christ his infinite attributes, he himself must necessarily have ceased to be God, and Christ must have begun to be God at the moment the delegation was made; all which is consummately absurd, and in stern conflict with the essential character of God as indivisible, unchangeable and alone pre-eminently immortal.

1. Eternity is ascribed to Christ.

If Christ be nothing more than a mere man, or if he be not God, it is wholly improper to declare him eternal in existence, for nothing except God, can be looked upon as eternal. If the attribute of eternity be predicated of Christ, then he must necessarily be the supreme God. We read, "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. That the term Word refers to Christ is an irrefutable point. The Evan-

gelist proves this in the same chapter—he calls him the true Light, the object of faith, the only begotten of the Father, the one who became incarnate and dwelt among men. This same personage, when created things began to be, in the *very beginning*, he was there, existing with God and actually was God. Since Christ existed before all created beings, he was before time began to be, and dwelt in eternity, therefore he is an eternal Being.

“And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was.” John xvii. 5. It is not requisite to point out what that particular glory was, which Christ had once enjoyed and which he prayed for again; but the only essential point, to our present purpose is, to show that Christ existed prior to the existence of the material world. This the text unequivocally asserts, therefore Christ was eternal.

“Before Abraham was, I AM.” John viii. 58. This text proves the pre-existence of Christ, and as the phrase, I AM, is employed to describe the immutability of the nature of God and as the same term is applied to Christ, it must also prove him immortal in his nature, and therefore God. No being, except God himself, can be actually eternal and immutable, and as the Scriptures apply these attributes to Christ, it therefore follows as a matter of necessity, that either the Bible bears false testimony, or else, that Christ is truly God. The former we cannot allow, therefore we embrace the latter upon the decisive testimony of God.

2. Omnipotence. The omnipotence of God is that inherent and incommunicable power, by which he does all things consistent with his law and character—he performs all possible things which he determines in his own mind to do. The Lord might have done many things, or might still do much, which he never has done, or will hereafter do; for his omnipotence does not compel him to do all

things—its exercise is still voluntary. That Jesus Christ is in the possession of the omnipotent power of God, is a doctrine fully sanctioned by the Scriptures. Paul teaches in Phil. iii. 21. “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working *whereby he is able even to subdue all things unto himself.*” It would seem that the above passage intimated that Christ was the possessor of infinite power. If so, he is declared to be God, for none but God can possess this attribute.

“All things were made by him; and without him was not any thing made that was made.” John i. 3. Here we are taught that Christ was the Creator of all things, and as it did require omnipotent power to bring into existence and mould the works of universal nature, and as God, the Supreme Divinity is called the Creator; therefore Christ must have had a pre-existence and be truly God. In verse 10. it is said, that “the world was made by him.”

Again, we read in Col. i. 16, 17. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things and by him all things consist.” This Scripture proves that Christ was the Creator of all things, not only material and visible; but also of things spiritual and invisible: and he was in point of existence, before and pre-eminent to, all these things, and that upon him depend all things for existence and continuation. Such a Being must necessarily be God.

In the preceding verse, some theological writers have presumed to find a doctrine derogatory to the Supreme Divinity of Christ, because there it is asserted that he was “the image of the invisible God, the first-born of every creature.” When we take the word, “first-born,” in its

first and literal meaning, we shall find it difficult to admit that Christ was truly the eternal God ; but we shall find a greater difficulty to reconcile such a sentiment of Christ with the two succeeding passages, where his power, wisdom and pre-existence are taught. The Greek word *protokos* ("first-born") has other meanings and is used to express a different idea than merely the first-born. Even the term first-born does not only signify the one born first, the eldest born in the family ; but also pre-eminence, the first, the chief. So the Greek word, by implication, means the first, the chief or principal, as descriptive of the rank that is pre-eminent. While Christ is the image, a delineation and exact representation of the perfections and fullness of God, and the first-born of every creature, holding the chief and pre-eminent rank in the universe, and heir of all things ; he has revealed his Deity in his creative power, in his pre-existence, and as the upholder of the universe. Such a use of the word first-born is not unauthorized, for the Savior is described as the "first-born among many brethren" —the chief and highest in rank. He is called the "first-begotten of the dead ;" he was, however, not the first one who rose from the dead ; but he was the chief and pre-eminent in rank. Christ was not the being who was first created, for then he could not have created all things ; but he is chief and pre-eminent in rank, far above principalities and powers, the first in the universe. If the above portion of Scripture does not decisively prove that Christ is God, what kind and form of language should the Bible employ in order to describe the Supreme God ? If Christ is omnipotent, he must be God. This is proved by evidence and not by an explanation of the mysterious union of the Godhead.

3. Christ is omniscient, therefore God. "All things are delivered unto me of my Father : and no man knoweth the



Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matth. xi. 27. This asserts that Christ has the same knowledge of the Father, that the Father has of the Son, therefore if it requires infinite wisdom and knowledge to comprehend the character of the Father, then Christ was in the possession of such knowledge, and must necessarily be God.

"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man : for he knew what was in man." John ii. 24, 25. Again, 1 Cor. iv. 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Who besides God can answer the doctrine of the above passages ? Is Christ mere man notwithstanding the Scriptures speak thus of him ? Let candor and reason reply.

We need not carry the argument any further and prove each separate attribute of God as belonging to Christ, for if we could prove that he possesses only one attribute, the argument would be sound, provided we first showed that God is indivisible in essence and character. The apostle Paul asserts in Col. ii. 9. "For in him dwelleth all the fullness of the Godhead bodily." By this, we understand, that in Christ centres and resides the sum total of the attributes of God. Is this decisive testimony to prove that Christ is God ? If not, what divine testimony do we require to convince the judgment ?

##### 5. Divine worship is ascribed to Christ.

The worship ascribed to Christ is not of an inferior character, but it is the same as that rendered unto the Father. This is evident from the following passage : "That all men should honor the Son, even as they honor the Fa-

ther. He that honoreth not the Son, honoreth not the Father which hath sent him." John v. 23. We should pay the same homage to Christ that we do to the Father ; and so requisite is this, that whoever withholds from Christ supreme worship, is guilty of withholding due worship from the Father ; therefore his religion must be vain and false. The apostle declares the sentiment, that it is not only proper and necessary for men to pay religious worship to Christ, but that all the angelic host should worship him. "And let all the angels of God worship him." Heb. i. 6. Again, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10, 11. "And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." Rev. v. 11—14. The above passages inculcate the principle, at least, that the whole animate creation shall acknowledge the *supremacy* of Christ, and extol him as high as the eternal God, which, if Christ be not very God, would be at violence with the character of God and the great principles of his moral government. We cannot conceive how, within the bounds of just interpretation, the passages of the Bible

which ascribe worship to Christ, can be applied to anything else than to sustain and defend the doctrine, that Christ is God. Upon the ground of testimony, excluding all metaphysical and abstruse speculations, this doctrine is amply proven. And every judgment qualified to weigh evidences, and feeling disposed to admit a position thus sustained, will feel very little hesitation in embracing the doctrine and in worshiping the Savior as God.

There is a strong reason in the philosophy of the institution of religion, through Christ the Mediator, that would demand that Christ should be the God of heaven and earth. The institution and requirements of religion can be harmonized on no other ground than upon the admission that Christ is God. It is an obvious truth in the philosophy of things, that the person who makes great self-denials, and labors with unwearied diligence to procure good, and a deliverance for those who are in suffering and desperate extremities, that he will gain the ardent affections of the saved. Thus the Almighty secured to himself the affections and supreme devotion of the people of Israel. He delivered them from bondage and the grasp of death, and in return, they sang the high praises of God, and extolled his name abroad. Thus Jesus Christ, by his advent, voluntary humility, suffering and death, drew the affections of all who were saved upon himself. The love of Christ constrains the people, and the thanks, gratitude and supreme love of the believing heart are rendered to Christ. Christ is the sun of light, the centre of attraction, the joy and praise of all who bow the soul in humble submission to God. The very position Christ assumed, and the labors he performed in the plan of salvation, had a powerful and uniform tendency to secure for himself the affection and supreme love of his people. Therefore, if Christ be a mere man only, he destroys all true worship and establishes nothing but

idolatry ; but if he be God, then every pity of his heart, every pang of wo, every act of self-denial, every magnanimous work, and the sum total of his sufferings unto death for the salvation of a fallen world, was conducive to elevate, concentrate and strengthen powerfully, the worship of God as rendered to Christ. The writer of a small book, titled, "Philosophy of the Plan of Salvation," speaks and reasons in the following strain.

"Now, suppose that Jesus Christ was not God, nor a true manifestation of the Godhead in human nature, but a man, or angel, authorized by God to accomplish the redemption of the human race from sin and misery. In doing this, it appears, from the nature of things and from the Scriptures, that he did what was adapted to, and what does, draw the heart of every true believer—as in the case of the apostles and early christians—unto himself, as the supreme or governing object of affection. Their will is governed by the will of Christ; and love to him moves their heart and hands. Now, if it be true that Jesus Christ is not God, then he has devised and executed a plan, by which the supreme affections of the human heart are drawn to himself, and alienated from God, the proper object of love and worship: and, God having authorized this plan, he has devised means to make man love Christ, the creature, more than the Creator, who is God over all, blessed forevermore.

"But, is it said, that Christ having taught and suffered by the will and authority of God, we are under obligation to love God for what Christ has done for us. It is answered, that this is impossible. We cannot love one being for what another does or suffers in our behalf. We can love no being for labors and self-denials in our behalf, but that being who voluntarily labors and denies himself. *It is the kindness and mercy exhibited in the self-denial that*



*moves the affections* ; and the affections can move to no being but to the one that makes the self-denials, because it is the self-denials that draw out the love of the heart.

“Is it still said, that Christ was sent by God, to do His will and not his own ; and therefore we ought to love God, as the being to whom love and gratitude is due, for what Christ said and suffered ? Then it is answered : if God willed that Christ, as a creature of his, should come, and by his sufferings and death redeem sinners, we ought not to love Christ for it, because he did it as a creature, in obedience to the commands of God, and was not self-moved nor meritorious in the work ; and we cannot love God for it, for the labor and self-denial was not borne by him. And further ; if one being, by an act of his authority, should cause another innocent being to suffer, in order that he might be loved who had imposed the suffering, but not borne it, it would render him unworthy of love. If God had caused Jesus Christ, being his creature, to suffer, that he might be loved himself for Christ’s sufferings, while he had no connection with them ; instead of such an exhibition, on the part of God, producing love to him, it would produce pity for Christ, and aversion towards God. So that neither Christ, nor God, nor any other being, can be loved for mercy extended, by self-denials to the needy, unless those self-denials were produced by a voluntary act of mercy upon the part of the being who suffers them. And no being, but the one who made the sacrifices, could be meritorious in the case. It follows, therefore, uncontrovertibly, that if Christ was a creature—no matter of how exalted worth—and not God ; and if God approved of his work in saving sinners, he approved of treason against his own government ; because, in that case, the work of Christ was adapted to draw, and did necessarily, draw the affections of the human soul to himself, as its spiritual Savior, and

thus alienate them from God, their rightful object. And Jesus Christ himself had the design of drawing men's affections to himself in view, by his crucifixion: says he, 'and I, if I be lifted up from the earth, will draw all men unto me.' This he said, signifying what death he should die: thus distinctly stating that it was the self-denials and mercy exhibited in the crucifixion that would draw out the affections of the human soul, and that those affections would be drawn to himself as the suffering Savior. But that God would sanction a scheme which would involve treason against Himself, and that Christ should participate in it, is absurd and impossible, and therefore cannot be true.

"But if the divine nature was united with the human, in the teaching and work of Christ—if 'God was in Christ drawing the affections of men, or reconciling the world to himself'—if, when Christ was lifted up, as Moses lifted up the serpent in the wilderness, he drew, as he said he would, the affections of all believers to himself; and then, as he ascended, as the second person of the Trinity, into the bosom of the eternal Godhead—He, thereby, after he had engaged, by his work on earth, the affections of the human soul, bore them up to the bosom of the Father, from whence they had fallen. Thus the ruins of the fall were rebuilt, and the affections of the human soul again restored to God, the Creator, and proper object of supreme love."

If these remarks are not sound, and right to the point, then it will be very difficult to say anything relevant. But sound reason will bow with submission to the position and frankly acknowledge the necessity and propriety of the doctrine, that Jesus Christ is the God of the Universe.

There is a class of Scripture passages which seems to teach, that Christ is inferior to the Father, and all such passages, in the opinion of the caviler are irreconcilable

with the doctrine that Christ is God. 'They are only apparently so, in consequence of the false position assumed and a wrong application of the passages quoted. This will appear evident from the subsequent remarks. "For my Father is greater than I." John xiv. 28. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John v. 19. "The Father loveth the Son, and hath given all things into his hands." iii. 35. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. In order to reconcile such passages with those which seem to teach the Supreme Divinity of Christ, we must recognize in Christ a two-fold being—that he was possessed of an *original* and of an *assumed* nature. 'The divine attributes are ascribed to Christ in his *original nature*, while inferiority and the characteristics of a man are attributed to him in his *assumed or human nature*. The Bible actually speaks of the Savior in this sense, and its language can be interpreted rightly, only with a full recognition of the Godhead and Manhood uniting in Christ. "The Word was made flesh and dwelt among us, full of grace and truth." John i. 14. "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men." Phil. ii. 6, 7,

This being the case, it is evident, that all those texts of Scripture which imply a character inferior to the eternal God, must have direct reference to his human nature;

while all those which speak of Christ, and attribute to him the name, attributes and worship of God, must inculcate the doctrine, that He is truly God. At times the Savior is spoken of as a man, possessing complete humanity though sinless and innocent; and at other times the Redeemer is declared to be the Creator of the world; as having existed before all things and upholding all things by the word of his power; as possessing all power and holding the destinies of the rational world in his hands; as infolding the infinite perfections of God in his person, and comprehending with his intellectual grasp the complicated movements of the Universe; and as combining in his being the essence and honor of the Godhead, and therefore worthy of the Supreme worship of all hearts, the loftiest praise and most devout adoration, rolling up to heaven from the smoking altars of earth's humble worshipers, or floating in melodious strains on the balmy breezes of the upper Paradise. The divine mandate of the eternal Throne rolled across the plains of glory, and along the ranks of the myriads of the heavenly host, "Let all the angels worship him;" and coming in a voice of superadded strength along the tragic scenes of bloody Calvary to the inhabitants of the earth, whispering its accents through conscience, nature and revelation, "Let all the people worship him and transfer their supreme affections upon the Lamb forever and ever."

There are a few practical thoughts, growing out of this subject, worthy of sober reflection, and of important bearing on the character of those who profess to love and worship our God.

1. The doctrine we have been discussing must be admitted as a fact and as founded upon the unequivocal testimony of inspiration, or else, to be consistent, we must reject many of the doctrines of the Bible, and many of the phenomena of nature. It cannot be that any should be inclined



to reject the doctrine of the Divinity of Christ for want of proper, decisive and substantial proof, for there is no cause more ably and convincingly sustained by testimony. The only ground assumed for a rejection of this doctrine, is, that it is mysterious and inexplicable. This charge is equally valid against many other doctrines, and natural things, as we have shown, if we are allowed to discard the one, let us throw all overboard. But this is unwise, we should submit to the authority of God, without asking the why and wherefore, in articles of faith, and doctrines of divine revelation, admitting that they must be reasonable, though above the flight of human reason, and standing on a foundation never marked with the footprints of reason liable to err, for they emanate from a Being supremely perfect and incapable of error. Admit the same evidence to have weight and conclusive force, which are of unquestionable authority to prove the law of gravitation, &c., and the doctrine we are defending, will stand triumphant, and the Bible be saved from the torture of stupid and reckless rules of interpretation and objections.

2. This doctrine has an essential connection with sound and soul-saving religious worship. The conceptions we form of the divine nature and character, will lay the foundation of our religion. To worship a created being as God, is wickedness and idolatry ; and to worship God as a Being widely different from what he actually is, cannot constitute true worship, and thus our religion will be based upon an imaginary God and not upon the true God. We may be sincere, so may the Pagan and Mohammedan, yet sincerity cannot change a lie into the truth, or false devotion into true and saving religion. As principles lie at the foundation of right actions, so sound doctrines form the basis of evangelical religion.

3. This doctrine has a vital connection with many other

doctrines of the Bible. Reject this, and you uproot many precious doctrines, and rend to tatters the economy of redemption. The atonement of Christ stands or falls with the Divinity of Christ. We shall not enlarge to show the vital connection of the two ; but merely cite as proof the practical results—that those who reject the divine character of Christ in its fullest extent, are equally decided in renouncing the atonement of Christ. Socinians do so ; Universalists do the same, &c. The common notions of the atonement, as effected by the vicarious sufferings of Christ, and as the ground of pardon and reconciliation with God, they boastfully denounce as a system of gross injustice and consummate absurdity. Cast away the atonement, and you blot out the moral sun from a perishing world—you close up the portals of glory, and you make inevitably certain the remediless destruction of a fallen race. If you would cling to the atonement of Jesus, then admit and worship Christ as God, and thereby you will bestow equal honor on the Father, for “he that honoreth the Son, honoreth the Father likewise.”

4. If the foregoing remarks are correct, then the doctrine is closely allied with the cheering hopes of immortal beings. Candid reader, if you would secure the favor of God, and finally bask in the beams of unremitting felicity, then build your hopes on Christ as God, and on his all-sufficient atonement. Escape from the errors of Universalism as the mariner would from the rock and roaring breakers of death. Here alone is safety. And with a view to guide you into all truth, and to surround you with the everlasting arms of mercy, we have succinctly presented to your ingenuous attention the foregoing reflections. Will you ponder upon and cordially embrace the truth ?

## CHAPTER IX.

### THE IMMORTALITY OF THE SOUL.

*“A man hath no pre-eminence above a beast ; for all is vanity.”* Ecc. iii. 19.

THE language of the wise man is perfectly true, while limited to, and expressive of, the external appearance of earthly calamity and temporal death, as, doubtless, it was directly used for this purpose ; but when men, who are wise above what is written, insist on Solomon's language as expressive of the sentiment that in man there is no immortality—that his life and being are as transitory, and as actually perish, as the brute creation ; they are guilty of using unjustifiable license with the Scriptures, and with the uprising and throbbing emotions of the conscious soul. It is true, that many live a life of atheism, and as though they were unblessed with a nature and destiny superior to the brute ; yet all this does not warrant the shocking conclusion, that man has no immortal soul. For all this, there may lie within him, though buried and debased, mental faculties, and moral powers, and latent aspirations, which rank him with immortal beings ; and when brought under religious training and proper development, he will be qualified to range over the Elysian fields of immortality, and scan the ever-varying evolutions of inexhaustible glory.

To deny that the soul is immortal and repress that grand and ever-desirable attribute of man's inner nature, is the product of deep depravity and groveling baseness. It is

violence to the instincts and aspirations of the soul—it is brutish.

However, there are those who reject the doctrine of the spirituality and proper immortality of the soul. Among others, are the Socinians, who profess to believe that the soul is void of spirituality, and not capable of a separate existence; “that man is wholly material, and that our only prospect of immortality is from the christian doctrine of a resurrection.” That many among the Universalists believe in the materiality of the mind, and deny that man is properly immortal, is a point easily proved. Perhaps, many of their preachers hold to the immortal and separate existence of the soul, and others believe it a doctrine of such small importance as *unworthy* of careful investigation; as A. B. Grosh, of Utica, declares. That many of the people adhere to the theory of the Scriptural doctrine on the subject, and others deny it, is unquestionable. The doctrine of materialism is variously modified and presents various phases. From rank Materialism, as advocated by Priestly and others, that matter in a certain state of organization is the only mind, man is in possession of, and that there is no such thing as a spiritual and separate substance superadded to man, we find some advocating the destruction and annihilation of all the wicked after the resurrection; and others, that man will have no conscious existence from the period of death until the resurrection, and that the immortal existence of man is not dependent on anything in himself, but wholly dependent upon the resurrection of the dead. All of these positions and modifying explanations constitute a virtual denial of the spiritual, separate and immortal existence of the soul. How far Universalism, as it now is, harmonizes with the above views, will be seen, when we shall have drawn a comparison between the writings of a number of the principal advocates



of the system of Universalism, and the foregoing principles of Materialism.

We will begin with Walter Balfour, the good and amiable man, as A. B. Grosh calls him; for he is a bold denier of the doctrine of the immortality of the soul. He is the man who has effected mighty things for Universalism, in conjunction with Hosea Ballou. They applied the plastic hand of learning and influence to Universalism, and moulded it to its present shape and position. How far they have revolutionized the mind of their fraternity, and fitted them to follow in the wake of their reformatory progress, time will yet disclose? That they may bring the great portion of the denomination to assume their present position, may be anticipated, without seeming precipitate and harsh, from the success which has crowned their labors heretofore among their brethren.

Walter Balfour says, in reply to the Editors of the "Olive Branch," "I would then say to the Editors of that paper, if a rejection, '*of the doctrines of the immortality of the soul,*' makes me an infidel in their estimation, I would *thank them to tell all the world that I have no faith in it*; and that they must produce far better proof of it from the Bible, before I can believe it. They, and all others who believe it, are nearer to *heathenism* and *infidelity*, than I am in rejecting it. I will also be obliged to them, to tell *all the world*, that I believe it to be a doctrine of heathen origin." Such a testimony against the doctrine of the immortality of the soul is bold and unequivocal. Mr. Balfour declares distinctly where he may be found.

If a man can harbor such sentiments and still be fraternized by the denomination as "a good and amiable brother," then it is true, that the people either harmonize in views and feelings, or else they deem the doctrine of the immortality of the soul of but small importance. How

much better is a man, who rejects the immortality of the soul, and frowns upon this doctrine as originating in heathenism, than a downright infidel? Yet this is the sentiment of Walter Balfour, as he has deliberately and fully expressed it. We might add a few quotations from his writings. He says in reference to man's exit from this world, and entrance into heaven, "I send no man, either good or bad, to *heaven at death*, nor at any period after it, until the resurrection of all the dead." Thus, there is nothing in the *nature of man* which will insure existence after death, or an entrance into heaven, even if Universalism be true; nor is there any great probability of man's existence until after the resurrection from the dead. This is an obvious denial of the immateriality and immortality of the soul, and of any conscious existence from the day of death until the resurrection morning. He asks Professor Stuart, "Does the gospel, sir, bring to light any other life and immortality, but by a resurrection from the dead? If it does, I will thank you to show this, for here I confess ignorance." He adds, "I travel through both Old and New Testament in search of evidence for your immortal soul; but I can find none, that either such a soul was breathed into man, or is breathed out of any one at death." According to the views of this teacher in Israel, no man has any pre-eminence above a brute, and he would have no more assurance of future existence than the beasts that perish, were it not for the doctrine of the resurrection of the dead. These are the views of the learned champion of modern Universalism; and there is no intelligent Universalist who will venture to deny that this is the true position of Balfour. A. B. Grosh acknowledges that Mr. B. entertains these sentiments; but he disowns that they have a general prevalence in the denomination.

But there are others who hold the same sentiments ; and many more who are altogether unwilling to commit themselves either on the one side or the other. Mr. Hosea Ballou, at times professes his total ignorance of the future, and at other times obviously doubts the conscious existence of the soul in the intermediate state. He says, "After all that has been said by our doctors of divinity on the subject of a future state, reason will acknowledge that they have no more knowledge concerning its particulars, than an infant child. No, they do *not know for certainty that man will exist in another state.* I am happy to believe in the doctrine of the Scriptures, and to hope for immortality beyond the grave ; but as to any knowledge concerning that state, *I have none.*" Again he says, "Being fully satisfied that the Scriptures teach us to believe no moral state, between the death of the body and the resurrection-state, it seemed to me *immaterial* whether we enter, immediately, after the dissolution of the body, on the resurrection-state, or sleep in unconscious quietude any given time before that glorious event shall take place." Here we learn, that the profound mind of Ballou, has discovered, that it is quite uncertain from Scripture, whether man shall repose in unconscious sleep after death until the resurrection, or enter immediately upon the resurrection-state ; yea, it is a doubtful matter, whether man shall have an existence in another state ; but one thing is certain, in the opinion of Mr. Ballou, that the Scriptures teach *no moral state*, between the dissolution of the body and the resurrection. Pray, what state must that be, where moral and rational beings can exist, without involving moral character ? It cannot be a state of activity, for where activity is put forth by rational beings, there must be moral character—it cannot be a state of misery, for all misery and punishment in man is the result of moral delinquency—and it cannot be a state of bliss,

for such a state is impossible without morality and holiness. It must either be a state of *annihilation*, or of *unconscious* sleep. Whether Mr. Ballou can find either doctrine fully taught in the Bible, or fairly deducible from anything contained therein, we shall take the liberty to doubt. Here we see, the father of modern Universalism, stand up before his gazing followers, to solve their anxious inquiries about the future, the existence of the soul after the dissolution of the body, and with a countenance marked with labored thought and horrid agitation, he says, my brethren, I confess that I am as ignorant as a child about the particulars of the future—it is not certain whether man shall enjoy another state—it is not clear whether any one will be happy in heaven immediately after death, or all be rocked into an unconscious sleep until the resurrection-day. I pretend to know nothing of all this, and above all it is immaterial; all I do know about this, is, that none shall enter upon a *moral state* until after the resurrection. Can such dark and wretched doctrines be consoling and buoyant to a dying man? he battles the monster death, he stands on the crumbling verge of time, all is dark and dreary before him, no light and no knowledge of the future—whether his leap will be into the dark abyss of wo, or sink into nothing, or sleep unconsciously as a stone for ages, and then wake up, by the resurrection power of Jesus Christ, are questions which Hosea Ballou cannot solve with certainty. But the Bible says, he that walketh while it is day, stumbleth not, the path of peace and the assurances of immortal bliss are so clear to those who walk uprightly, that they need not err, or be disconsolate in death.

Mr. LeFevre says, “There is no evidence of man possessing any thing about him *immortal*. He does not consider the mind to possess the attribute of immortality; because, like the body, it may be destroyed by accident.”



He predicates the happy existence of man in eternity as originating and being dependent on the resurrection of the dead. He says, "The future state of man, he considers, based on the resurrection, and that state will, according to the apostle, be glorious for all."

Thus we find that Balfour, Ballou, and LeFevre, look for the final salvation of the human race and their restoration to holiness and happiness, not to the fact that men are immortal, and that Christ has died for them, but to the event when the dead shall be raised to life; that they embrace the very doctrine, more or less valiantly, which Abner Kneeland held, that there was no "intermediate state of conscious existence between death and the resurrection; and of course death to him is an extinction of being; and all his ideas of a future state of existence, are predicated on the glorious doctrine of the resurrection."

We make a few quotations more to prove that there are some who embrace and boldly express the doctrine of materialism. A certain writer says, in one of their papers, "When the body dies and the nervous system with it, all these phenomena cease and are irrecoverably gone. We never possess after death, so far as our senses can inform us, the slightest evidence of the existence of any remaining being, which, connected with the body during life, is separated from it at death." "If the intellectual phenomena is the soul, and dependent upon corporeal organization, *when the body dies, it will, of course, cease to exist.*" Another writer declares, "Nor is it now admitted by Universalists *generally*, that man possesses *two natures, &c.*" Mr. Ballou says, "A careful examination of our *natural senses*, as mediums of pleasure and pain, and health and sickness, will very naturally lead to a consideration of *these same senses as being the origin, as far as we can see, of our thoughts and volitions.*" If our senses are the origin

of our thoughts and volition, then our senses constitute the mind; and since our senses, (viz. hearing, seeing, smelling, feeling, &c.,) are unquestionably material then the mind is material, for they are identical. This is the doctrine of Materialism. Therefore, when the body dies, the man ceases to be and he returns to his original nothingness—all this flatly contradicts the immortality, or the future conscious existence of the soul; and therefore if man shall ever exist again it must be effected by the new-creating power of the resurrection.

Now we firmly believe, that all those who turn their thoughts and feet to the testimonies of Universalism, will legitimately be led to the above horrid conclusion—they will plunge into the stormy billows of infidel Materialism. That there are many who do not believe the views of Bal-lou and Balfour, especially among the common people, but who believe that man has a soul that is immortal, and that, immediately after death, he reaps a blissful reward, we have charity enough to accord to them. Yet after all, we believe, that many entertain scruples about the conscious existence of the soul in the intermediate state, as well as of the soul's immortality, who, from prudential reasons, will never divulge their sentiments from the pulpit. Our belief of this is founded on the facts, *that the leading influence of the denomination is that way, that the natural tendency of the system conducts to those conclusions, that those who favor the immortality of the soul deem the doctrine of but small importance*, and that the advocates of Materialism are not disowned by the denomination.

To prosecute our inquiries on this important subject, we shall show that the doctrine of Materialism is false—that there will be a conscious existence between the dissolution of the body and the resurrection—that the wicked will not be annihilated—and that the doctrine of the immortality of

the soul is both reasonable and Scriptural—necessity will impose upon us the duty to study condensation and brevity.

1. *We shall show that the doctrine of Materialism is false.* By Materialism we understand, that system of philosophy which teaches that man has but one distinct nature, consisting of matter with different degrees of refinement, and that he is not a compound being, made up of soul and body. That the system of nerves is matter refined and so modified as to perform the office of thought, imagination, consciousness, and passions; and consequently when the body is dissolved in death and returns to its original elements, there is a cessation of our being, or conscious existence, and if ever man shall have a conscious existence hereafter, it must be effected by the new-creating power of the resurrection. For the reason, that Universalists put so much dependence upon the resurrection and look up to it as the only ground and hope of a happy immortality, we are induced to believe that the philosophy of Materialism exerts a far-reaching influence over the denomination, and that the great majority of the teachers are more or less tinctured with its principles. And so far as this philosophy affects the system of Universalism, it is affected with falsehood and absurdity.

A system of matter, however refined and modified, must ever be distinct in its properties and operations from that *principle* in man, which thinks and reasons, and is always active and full of life. He who denies a spiritual principle in man, in its nature superior and distinct from matter, asserts that the *nervous system* of man, is *the organ* of sensation, of thought, of imagination, of reasoning, of consciousness, &c. But is this position sound, philosophic, and truthful; or erroneous, absurd and false? What do we know of, and how do we secure an acquaintance with the properties and operations of matter? And how of mind

and the properties of the *principle* which thinks, feels, &c.? Are they distinct?

The Materialist defines his position in the following language: "That the thinking part of man is material—not immaterial, or spiritual; and that when a man is said to die, he does indeed die, and of course, ceases to think or be conscious." This must be true, that man shall cease to be after death; provided it is an undoubted fact, that man is possessed of but one essential nature; but if to his material body there is superadded a *distinct principle* from matter, superior and more excellent, then for aught reason may declare, man as a conscious being may survive the dissolution of the body. We know material substances by the properties inherent and immutable in them, but we form an acquaintance with mind in a different mode. Matter is known by the characteristics of solidity, extension, divisibility, inertia, &c.; but the thinking principle in man by none of these, but by intuitive consciousness, and the exercise of its powers. One class of laws, physical in their nature, are alone adapted to govern matter; and quite another class of laws are adapted and put into exercise to govern the mind, spiritual and moral in their nature. All matter is inert, and only acts as moved upon; but the mind has a self-determining power, is ever active and full of life. There is no period from the point of conscious existence, but that the mind of man has conscious exercises, whether the body is awake or asleep. Oft it mounts on the swift wings of imagination and scans revolving worlds—it surveys sea and land, hill and dale—it stands at the crater of the burning volcano, or amidst the tumbling and quaking earth while warred upon by maddened earthquakes. Life is also an essential attribute of the mind, but not so of matter. If life were essential to constitute material substances, it would be universally prevalent; but since this is obviously not



the case, therefore it is not essential to constitute matter. But life is indispensably necessary to constitute mind, therefore there is no mind existing in this wide world without *life* being virtually connected with it. Whenever you see mind, there you discover the attribute life, in full activity and force. No mind can exist without life, it is the vital and inseparable basis; but it is not essential to material substances, for they do exist in many and modified forms without life. The physical structure of man, is as accurate and complete in all its parts from bone to the muscles and nerves of the brain after life is extinct, as it was in all its former activities. There is no evasion, by asserting that the nervous system ceases to be the organ of thought, reflection and of consciousness, because animal life is dismissed from the body, for if so, then for aught we know the brain is not the organ of thought, but our animal life. This would be shifting ground, without securing a better, a more tenable position.

Matter cannot possess intelligence, for it is void of, and incompetent to exercise perceptive faculties, comprehend things and their relations. It is not in matter—intelligence cannot be predicated of any material substance; it is the attribute of mind alone, the spiritual powers of the soul. They reason, perceive, compare and exercise thought, and thus acquire intelligence.

The Materialist offers the following argument to prove that matter fitly modified is the organ of thought, and that man has no *spiritual principle* superadded as the organ of intelligence: "We have not the least knowledge of, and cannot conceive of, any being or agent—any thing that can act, or do any thing—which is not material." This position is daring and blasphemous, for it sets up the knowledge of man as the absolute standard of what is, and what is not, of what things can be, and what things cannot be. For a

man to suppose that there cannot be any spiritual subsistence, because his knowledge does not comprehend any such agent, is the height of presumption and arrogancy. Many things in nature do exist, which former generations did not comprehend, but science has now disclosed and established by incontrovertible proof—many things do still exist of which the world is ignorant and probably ever will be; yet must we therefore conclude that all things lying beyond the comprehension of man are void of reality, a sham. This is the legitimate tendency of the position of the Materialist, therefore supremely absurd and foolish.

This same argument, in its sweeping application, would overthrow the character and existence of Jehovah. The eternal God must either be material, or else his existence is a figment of some fanatic, provided the philosophy of the Materialist is true. If all agents are material, then God is material, or else there is no God. That God is immaterial is proved by the utter impossibility of his being otherwise. All material substances have location and geometrical limits; but God has not, for he is infinite in all his perfections. God as the Creator of the Universe must possess intelligence, therefore perceptive faculties, as all nature in its adaptation and design clearly and infallibly declares; but as intelligence can never be affirmed of matter, therefore God is not a material Being. Here then, there is a Being or Agent with active powers and consummate wisdom engaged to construct and uphold the material world, and of whom we have some conception, as the most perfect and the best of all Beings, and yet He is purely spiritual. And if there be one spiritual Being, there may be others, for if it be possible for one, it is possible for more spiritual agents to exist.

Another argument. “We have as much reason to believe—the same kind of facts, altogether to prove—that the brain is an organ of thought, as that the liver is an organ

for the secretion of bile." In man there is a structure of nerves accurately and wisely located and intertwined with the entire physical form. From the brain, the sensorium, the nerves spread through the spinal marrow and into every extremity of the body, so that you cannot prick the skin with the finest needle, without touching a nerve. So soon as any thing comes in contact, or disturbs a nerve, a sensation is produced, and is conveyed with an electric shock along that nerve to the brain; and so soon as it reaches the brain we have a *conscious sensation*. The *sensation* is one thing, and the *conscious perception* is quite another thing—the one is the *action* of the nerve, and the other is the *perception* of that action. The nerve does not perceive, it has the sensation alone; but that which perceives and exercises the judgment is what we call mind.

But the Materialist says, that the evidence is as strong that the brain is the organ of thought, as that the liver is the organ for the secretion of the bile. The liver is the organ, and bile is the result of its legitimate operation, the effect answering the cause. To prove that the brain is the organ of thought and that there is no perceptive immaterial principle superadded, it is necessary to show that thought as an effect holds the same relation to the brain, that the bile does to the liver. We need not prove that the liver is a material substance, and equally evident is it that the bile is also material, therefore, the effect is legitimate from the cause.—This position is philosophical and a clear demonstration.—But how is it with the brain as the organ of thought and consciousness? The brain is a mass of nervous matter exquisitely constructed and is material; while thought and perception, the budding of intelligence, cannot be conceived to be material. What! the thoughts, perceptions and intelligence of man, material substances governed by physical laws and possessing the properties of solidity, extension,

divisibility, inertia, &c ! If this is too absurd even to challenge investigation, then thoughts do not hold the same philosophic relation to the brain, that bile does to the liver ; nor have we the same reason and class of facts to prove the position of the Materialist.

If nerves, because they have the power of sensation, must necessarily also perceive and think, then the nerves of the hand or of the foot might as readily be capable of thought and consciousness, as the nerves of the brain. The material substance and construction of the nerves, is the same throughout the physical system. The brain which is the natural instrument to carry forward the sensations and impressions of external things, is but the organ to directly convey the sensation to the mind, which perceives that sensation, judges and reasons relatively to that object which is the remote cause of the sensation. The different adjustment of the nerves, which constitute the various *senses* of the body as inlets of knowledge, is designed to convey multiform impressions to the brain, where the mind receives its sensations and enlarges its intelligence. The brain does no more perceive and reason upon the sensation or the object producing it, than the nerves of the hand; it is only the organ to bear the sensation to the reasoning mind. This mind is an immaterial principle superadded, and comprises all the intellectual and moral powers of man.

Another argument: "The power of thinking is quite as feeble at birth as any other organic power. It increases with our growth; it is the most perfect in manhood, and it becomes impaired as decrepid age comes on !" It is quite evident and philosophical, that the powers of mind, or of thought, should be feeble in childhood; for the organs of their exercise are feeble and they just began to exist, (for the powers of thought are created as well as the organs of the body,) and the obvious design is that they should improve



and be developed. But this does not prove, that they are material, because they are feeble ; nor does it prove that they are imperfect in *kind*. They grow with the growth of the body and become more or less vigorous in proportion to improvement. And the decline of the mental and reflective powers with the decline of the body, or with decrepid age, is but apparent, and not real. Some in advanced age show strong intellectual powers ; others, while the body is feeble and tottering, reveal a mind as vigorous as ever ; while others, when yet comparatively young, manifest an utter wreck of mind. If the mind were a part of the material body, there would be some uniformity about the decay of the power of thought. A man in dotage, the most striking case of a ruined mind, would be likely to forget things remote in the past, as immediate circumstances ; but we have seen cases when circumstances were precisely remembered which had taken place scores of years previous, while they could not conduct a connected conversation. Diseases at times apparently destroy the memory, perception, and all the powers of mind, but after the recovery of health, the mind is again vigorous. Now, the impairment of the mind is but apparent and not real in old age, and under the influence of disease ; the grand defect is in the organs of the body. When the body is peculiarly affected, impaired or enfeebled, the mind is wanting in proper organs to operate and manifest itself. If a mechanic labors with poor, ill-shaped and broken tools, his work will be accordingly, and reflect discredit upon his skill ; so if the mind has poor organs of the body and a diseased brain, through which to operate, it will manifest a decline of its powers.

We believe the mind to be immortal and spiritual ; capable from the age of infancy of developing its powers, becoming enlarged and mighty by discipline, in mature age,

surviving the decay of nature and the crushing power of death, abiding and rising higher beyond the storms of time and vieing with the intellect of angels throughout revolving eternity. The soul of man is as much superior to matter as the heavens are higher than the earth; and as lasting as the uncrumbling pillars of God's throne.

We draw one argument from the Bible as recorded in Matth. x. 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Men have the power to kill the body of their fellow man, but they have not the power to kill the soul—this they cannot reach with carnal weapons. We shall not stop to prove what is meant by the term soul as used in the text, but presume that it refers to the power of thought, affection, will, consciousness and imagination. This substance they cannot destroy, for it is spiritual and immaterial. If the brain is the power of thought and reasoning, then men may destroy it when they kill the body; for the brain, with the whole system of nerves, is a part of the body, and becomes disordered, prostrate and inactive when the body is dissolved.—The above passage, with its parallels, is divine proof conclusive, that the system of Materialism is false in fact and unworthy of confidence; and with the Scriptural argument we might have been satisfied, but in view of the queries proposed and arguments used, professedly based on reason and the structure of the physical frame, we were inclined to travel over the ground and expose the fallacy of such pretended philosophy.

2. *There will be a conscious existence between the time of the dissolution of the body, and the resurrection.*

This position might be inferred from the remarks already made. If the mind is not material, but spiritual, and is not necessarily destroyed with the dissolution of the body, then

while it does exist, it must be conscious, and all its powers be in lively exercise. It is impossible for the mind, with essential life and activity, unaffected by the disposition of the body, to sink into unconscious sleep, when dismissed from the body.

The Bible is the chief source of argument on this point. The nature and capacity of the soul, may afford strong and satisfactory reasons for the ever conscious existence of the soul; nevertheless the word of God is the main support, and is conclusive in this matter. The Old Testament represents individuals as going into the place of departed spirits (Sheol and Hades) immediately after death. Jacob is spoken of as declaring his great sorrow for his son Joseph, and that he would "go down into the *grave* (Sheol, or place of departed spirits) unto his son mourning," Gen. xxxvii. 35. "The wicked shall be turned into hell"—(into Sheol.) Ps. ix. 17. The rich man and Lazarus died and found themselves in the world of departed spirits, with a conscious existence, the one in torments and the other in bliss. Whatever you may call this portion of Scripture, a parable or an historical fact, it will ever bear testimony in favor of a future conscious existence. If the Bible gave no other assurance of a conscious being after death until the resurrection, this would be sufficient.

But when Christ was on the Mount of Transfiguration, he conversed with Moses and Elias, who had left the world more than a thousand years previous, the one by natural death and the other was translated. If men have no conscious existence after death, then these two saints of God would not have had. But since these had in the intermediate state, there is an assurance that others will have. The thief upon the cross had the promise of Christ that, that very day he should be with him in paradise. No sooner was the body dead and the spirit departed, than the soul

had a conscious existence in paradise, a location in the spirit-world, where happiness and God's presence are benignantly revealed. That Christ's spirit entered into paradise, when the thief recognized him, is evident from the Bible, Ps. xvi. 10. "For thou wilt not leave my soul in hell (Hades) neither wilt thou suffer thine Holy one to see corruption." The term hell refers to the place of departed spirits, and to that part of Hades, where the rest and glory of heaven is enjoyed; from thence his spirit came when he returned to life and his body rose from the grave. If the soul has no conscious existence after death until the resurrection, how would the dying man have known whether he was with Christ that day in paradise, or not? This proof is conclusive.

The Apostle Paul had a desire to depart from this world and be with Christ, which would be far better. This could not be said, if the soul sinks into the torpor of the grave after death. Again, he says, that while he was present with the body, he was absent from the Lord; but when absent from the body, the presence of the Lord is secured. All this directly teaches that the soul will not sleep after death, but live and act in the spirit-world.

When a man dies, his spirit immediately takes its flight into the eternal world, and takes up its abode in heaven, or in hell. While the friends are weeping, while the shroud is being made, the coffin prepared, the grave dug, the soul of that earthly tenement has found its eternal destiny, awaiting the sentence of the judgment.

3. *That the souls of the wicked will not be annihilated, either after death, or subsequent to the judgment.*

There are those who advocate the system, that all the wicked will be annihilated, and that the curse and punishment for sin will consume their souls "out of the universe of God." Among the advocates of this system were the follow-



ing persons—Priestly, S. Bowen, J. N. Scott, J. Taylor, of England; Dr. Chauncey, George Storrs, &c. of America. The latter gentleman has recently published his faith on this subject in six sermons. He believes that the souls of the wicked will all live until after the final judgment, and then they will be annihilated by a direct infliction of punishment.

The arguments on which they rely, are, that the *destruction* threatened upon the finally impenitent can only be justly interpreted as teaching the annihilation of their souls; that the term *death* as descriptive of the condition of the wicked in the future world, must include the extinction of their being, and not permit a continued existence with merely a deprivation of holiness and happiness; that the figures used to denote the punishment of the wicked, such as everlasting and quenchless fire, signify the total extinction of their being, as combustible materials are consumed by fire; that the curse of God upon the sinner is compared to an undying worm, and held up in contrast with the righteous entering eternal life, denoting a period of life and existence, therefore the wicked must suffer the loss of their existence; that the different degrees of punishment, resulting from degrees of guilt, cannot be reconciled to the notion of never-ending punishment; and that death and annihilation are properly styled everlasting destruction, a destruction from the presence of the Lord and the glory of his power, as implying the unalterable and irrevocable nature of punishment. There may be other arguments, which are employed to support the doctrine of the annihilation of the souls of the wicked, but the above are sufficient to show the positions on which they mostly rely. We shall state a few counter arguments.

1. It were necessary to prove that the children of men have lost their immortal existence by the commission of

sin. It is one thing for men to forfeit their holiness and felicity by sin, and it is quite another thing for them to forfeit their personal existence. The former was lost, the moral image of God was blotted from the soul, so that the saint became a sinner, the righteous became unrighteous; and instead of retaining spiritual life, they became morally dead. To be made a christian now, they must be renewed in righteousness and true holiness. No where does the christian receive a pledge of immortal existence, but only of eternal *well-being*. Since the wicked do not forfeit their existence by sin, but only their happiness and the heavenly joys, therefore annihilation is not the certain result of sin.

2. It must be proved that *destruction* and its corresponding words, as used in the Bible, mean necessarily annihilation. This point Destructionists assume without proof. If the destruction of any object is the same as the extinction of its being, then their position is tenable, otherwise not. For God to annihilate a being, or the universe, it is only necessary for him to withdraw his power, (for he upholds all things by the word of his power,) and not to exercise that power by direct infliction. Instead of destroying the wicked from his presence and the glory of his power in order to annihilate them, it would only require a withdrawal of his hand, and they would sink into nonentity. Therefore, instead of the term *destruction*, warranting the annihilation of the wicked, it rather argues their continued existence as the objects of misery and woe by direct infliction.

3. It must be proved that *death*, when referring to the damned, implies annihilation; whereas the Scriptures would designate by that term, the separation of the soul from God and heavenly joys. The Bible affords such an explanation of the term death when descriptive of the future miseries of the incorrigible, as to preclude the idea that

they shall cease to exist. The *second death* when inflicted upon the wicked, is explained to mean, that they are cast into a lake of fire, as having their part in the lake which burneth with fire and brimstone, with the beast and false prophet, and shall be tormented day and night for ever and ever. (Rev. xx. 14. xxi. 8. xx. 10.) They shall be *cut asunder* and have their portion with hypocrites and unbelievers, where there shall be weeping and gnashing of teeth. (Matth. xxiv. 51.) These descriptions do not consist with the idea of an extinction of being; but are rather corroborative of a continued conscious misery.

4. Since there will be degrees in punishment, instead of proving the doctrine of annihilation, it proves that the wicked shall endure conscious suffering; in *intensity* it will admit of degrees, but not necessarily in duration. How can there be degrees in annihilation? It is to the one, what it is to the other; the same to the least sinner, what it is to the greatest. In fact, the outcast and profligate have the least to fear, for instead of adding weight and intensity to their misery, it is to them the greatest blessing and deliverance. In annihilation there can be no degrees, therefore if there be degrees in punishment, there must be suffering preceding the event of annihilation; if so, then this previous suffering must be looked upon as the due punishment for sin, and the event of annihilation as salvation from suffering. Thus the greatest sinner has the most to expect from an extinction of his being, as effecting a cessation from suffering.

5. The punishment of the wicked will be the same as the punishment of fallen angels, for hell was prepared for the devil and his angels. If the angels are not annihilated, neither will wicked men be. As spirits they are indestructible, and no material substance can annihilate them.

6. The happiness of the righteous does not consist in

their eternal existence, but in their eternal well-being, and in possessing positive good; so the damnation of the finally impenitent will not consist in the extinction of their being, but in their deprivation of all good, and in becoming the victims of intolerable misery.

These reflections are sufficient to prove that the doctrine which asserts the annihilation of the souls of the wicked, is false and anti-scriptural. With these remarks, we pass on to notice,

4. *That the doctrine of the immortality of the soul is both reasonable and Scriptural.*

What sound reason asserts, the Scriptures sanction, and what the Bible teaches, reason will acknowledge with profound reverence. In addition to what has already been said in confirmation of the immortality of the soul, we will merely state that,

1. The doctrine of the immortality of the soul has been believed in all ages and by all nations. It is not asserted, that there have been none in any age and among any nation, who have not disputed and disbelieved the soul to be immortal; but that it has been the doctrine of the world. The ancient philosophers and orators taught it—Plato, Socrates, Zoroaster, Cicero, &c.—The Chinese, the Japanese, the Persians, Scythians, the North Americans Indians, &c.

2. The desire of immortality implanted in the soul. If this desire was given by God at the time when he created man, then it shows the design was that man should live forever. It does not preclude the possibility of the soul ceasing to be, but it proves the intention of God, except the Creator was guilty of tantalizing man with desires which could not possibly be gratified.

3. It is evident from the construction of the intellectual powers of the mind, their adaptation for knowledge and



constant improvement unto perfection, and the unlimited range throughout the material world for their gratification.

4. It is evident from the fact that man is capable of moral improvement, of the formation of a character which shall fit him for the society of pure spirits and the worship of his God.

5. It is evident from the fact that the soul of man is a spirit, and its annihilation, therefore, unreasonable and absurd. If the material world around us, while undergoing various changes, does not suffer the annihilation of any of its particles, how much less probable is it, that the uncompounded, immaterial principle in man, which links him with the eternal world, and exalts him as the crowning glory of creation, should sink finally into utter *nothingness*. The soul cannot decay, nor be decomposed or annihilated; for it is a simple, spiritual substance, and has the principle of immortality as the basis of its being. God alone can extinguish it; but he has nowhere intimated that he has done it, or that he ever will do it.

6. The Scriptures confirm the doctrine of the immortality of the soul. We need quote but few passages; for everywhere intimations and direct principles may be found fortifying the doctrine. The Psalmist says, "My flesh and my heart shall fail; but God is the strength of my heart and *my portion forever*." If the soul ceases to be, what does the Psalmist mean? But if immortal, his meaning is clear. "Jesus Christ \* \* \* hath brought *life and immortality* to light through the gospel." (1 Tim. i. 10.) If the soul is mortal, why this revelation? "So shall we be ever with the Lord." (1 Thess. iv. 17.) "And I give unto them *eternal life*, and they shall *never perish*, neither shall any man pluck them out of my hands. (John x. 28.) "And these shall go away into everlasting punishment: but the righteous in to life eternal." (Matth. xxv. 46,) "Seek

for glory, and honor, and immortality, *eternal life*." (Rom. ii. 7.) We need not add any more Scriptural citations. We shall here close, by inviting the reader, to look soberly and understandingly at the subject. How vast, comprehensive and all-important is it! The line of our existence stretches out into the distant, dim and interminable future. We have just begun to live, and we are rising the summit which is overlooking the eternal world—upon its scenes we must soon enter, and upon its unlimited area we must shortly tread. Are we prepared for that world; its voyage and its endless journey; its condition, either of blissful fruition or of insufferable wo? Examine your heart and scrutinize your life in the light of truth and rectitude. A mistake, or delusion here is fatal, is remediless. Try your hope, your character and your claim to glory; build on Christ, on his atonement, on truth; for fear the eternal surges shall drive your bark down the tremendous and returnless cataract of irretrievable wo. Your work and character in this life, will fix the destiny of your undying soul in the spirit-world. While it is day, work, repent and believe—submit to God and be saved.

## CHAPTER X.

### THIS LIFE A STATE OF PROBATION FOR THE RETRIBUTIONS OF ETERNITY.

*“Cease, my son, to hear the instruction that causeth to err from the words of knowledge.”* Prov. xix. 27.

In view of the fact, that man is an immortal being, destined to a continued existence through the revolutions of time and to all eternity, it has been generally believed, that he is in a state of probation here for the retributions of a hereafter—that his moral behavior and life here, will mould the character of his future destiny—and that every action voluntarily performed will vibrate a chord of his eternal weal or wo, as the case may be. But this religious faith and element in the moral government of God, are exploded and discarded by the great body of Universalists. Perhaps, in no opinion is there greater harmony among Universalists, than there is in teaching and defending the dogma, that man's present conduct will *not affect* his future state of existence, unless it be the doctrine of the final holiness and happiness of the entire human race. How remote this view is from downright scepticism, we leave for the candid reader to decide.

So obvious and general is the disavowal of the doctrine, that this life is a state of *probation* for the retributions of eternity, among Universalists, that it would seem needless to quote their language to confirm the position, were it not in accordance with our plan, to prove what Universalism is from their own writings. Indeed, they are pushed to this

alternative by their denial of future punishment. If man is not affected in his future existence by the vices and virtues of the present life, then there can be no propriety or necessity for future punishment. The one is vitally connected with the other. If this life is probationary for another state of existence, then there is need of a resurrection, a general judgment, and of rewards and punishments.

We begin by quoting the language of Jason Lewis, in a pamphlet entitled, *Universalist Belief*. He says, "Although *salvation in this world* is, in some sort, conditional, that is to say, is enjoyed only by means of faith, good works, etc. yet that salvation in a state of immortality, is by *no means suspended upon any exercises or acts of the creature while in this state of being*." "As the salvation of the future world is wholly 'the gift of God;' therefore the *object of pure religion*, as possessed and practised in this life, is not to purchase, or *secure the blessings of an hereafter state of being*, but to *benefit mankind here*, by rendering them *better and happier*." The views of this champion of Universalism in reference to the influence of man's conduct and character on his future destiny, is, that they do not affect him in the least. Even the religion of Christ, however pure and holy, will not secure and entitle the soul to happiness and salvation in heaven. Eternal life will be the gift of God irrespective of what man does, his character, or of any thing which may transpire on earth. Thus we have a bold denial of the doctrine, that the children of men are in a state of probation for eternity.

A. C. Thomas says, in the Lowell Discussion, "If you mean by this, that faith is essential to the special salvation of the believer, you speak truly; but if you mean, that faith in this world is essential to the holiness and happiness of the immortal state, you beg the whole question." If faith is not essential, what can be? It is evident, that Mr.



Thomas believes, that faith, christian graces, and morality are only essential for man's happiness in this world, and will not affect his condition in the immortal state. This life is no probation for the future world.

S. B. Brittan, in a published sermon, delivered at Bridgeport, Conn., holds the following language, "The glory and happiness of the future no more depend upon the faith and works of the creature, than the resurrection itself. The resurrection is not to be accomplished through our merits, but through the power of God. And if faith and works cannot raise the dead, how can these be supposed to determine our condition in the world to come?" "Indeed, there is no more evidence that wicked men will sustain *the same character in the resurrection-state*, than that they will sustain the same bodies." The above advocate of Universalism is entitled to the character of a consummate logician, and the world should fear lest wisdom becomes extinct when he dies. Because the faith and good works of man are incompetent to raise the dead, therefore the actions and deportment of men in this life, can never determine their condition in the world to come. What connection is there between the resurrection of the dead, and the condition of man in the spirit-world, from which it would follow that if actions here cannot raise the dead, they cannot affect the destiny of men hereafter? The one may be true, yet it does not follow, as a matter of course, that the other must be so. We believe that our character here will affect the character of our resurrection, whether unto life or unto condemnation; and also, that our deportment here will fix our destiny in the future world. But this latter point, the writer unequivocally denies—he does not believe that man shall sustain the same character in the resurrection-state, that he formed in this life. Consequently it must either be changed by death, or else he leaves it behind at death, be-

cause it was not designed to be transferred into the future—this life being no probation for the retributions of eternity.

Mr. Ballou says, “It appears that man’s *final destiny does not depend on man*, but on God who made him. Among the numerous errors, which have, by men, been imbibed, none have been greater than the supposition, that revealed religion was designed, by the Creator, for the purpose of securing to us a state of immortality beyond our present mode of existence. Such a supposition conflicts with the fact, that man’s immortality was embraced in the purpose of God originally. And the opinion, that the accommodations, or enjoyments in a future, immortal state, depend either on what *men believe or do in this life*, is an opinion which sets aside any original purpose, will, or determination of the Creator, respecting these weighty matters.”

Mr. Le Fevre says, “He does not believe that we are probationers here for eternity. Our good conduct here is not our passport to heaven and immortality hereafter; neither will our bad conduct here, cause us to be raised up immortal sinners and immortal sufferers.”

Mr. Whittemore, D. D. Smith, O. A. Skinner, Mr. Fernald, Williamson and others reiterate the same sentiments. So far as we have perused the opinions of Universalists, who deny future punishment, they all agree in rejecting the doctrine that man is a probationer here, for another state of existence. Elsewhere we have given numerous quotations from their writings confirmatory of this dogma. So obvious is their denial, that it is deemed one of their principal positions. To admit that the conduct of men in this life will determine their future condition, would overwhelm their system with confusion and despair. How could they reconcile, in that event, the reward of final holiness and happiness, as indiscriminately bestowed upon the entire

human race—the saint and sinner, the virtuous and profligate all faring alike? But strip all the rational world of their character, doings and influence, secured in this life, and they will lose all merit or demerit, and stand upon a common level, about to commence a new existence. However derogatory to analogy, reason and Scripture, this position is, yet it is essential in order to maintain modern Universalism.

We believe, that we have given a true statement of what Universalism is, relative to a state of probation and retribution; we shall therefore proceed to investigate the truth of the case.

By a state of probation for future retribution, we understand, that mankind is placed in a state of trial under the moral government of God, a government of motives and persuasions; and that all are called upon to live by such rules, and form for themselves such characters, as shall secure the approbation and praise of God, and the reward of happiness at his tribunal, and escape the reprobation and punishment due to apostates and rebels, in the future world of retribution. This state of probation involves promises, commands and obligations to virtue, obedience and piety, on the one hand; and on the other, threatenings, prohibitions and exposure to temptation, to try the virtuous principle in men, to discipline them for the conflicts of life, and form a character which shall qualify them for a higher sphere of existence. In the most emphatic sense, the good character, or the bad character, formed in this state of trial, will inevitably and certainly, mould and fix the destiny of all probationers, either in happiness or in misery. This appears clear to us, and if we can prove it, we shall subvert one of the main pillars in the temple of modern Universalism. Then to the task. It is evident from the fact,

1. *That we are, as God's rational creatures, placed under his government in this state of existence.*

The government of God, as exercised over the rational world, is both *natural* and *moral*; the former is exercised over our present life, imposing natural duties, and resulting in temporal consequences, while the latter is exercised over us as rational and accountable creatures, subject to the scrutiny and decision of God, in regard to our state and condition in the future world. The duties imposed upon us in this life, affecting our temporal happiness and worldly circumstances, no more certainly and invariably imbitter our peace, frustrate our hopes, and secure inflictions of pain and misery, when we prove recreant to those duties and substitute vicious practices; than inevitable misery and woe will be the cup and portion of all those who rebel against the requirements of God, and form a corrupt and vicious character under his moral government. So evident is it to all who are observers of men and things, that argument is needless to prove, that the children of men are in a state of trial for this world, and if this state of natural probation is not wisely and judiciously improved, the dangers avoided, and the temptations to idleness and vice repelled, that severe temporal consequences will result. There are dangers and difficulties in the way of securing the grand end of our being even in this world, but if the difficulties which we meet to-day, are overcome, we shall be the better prepared for the conflicts of to-morrow, and the more easily triumph. We must brave and foil all hostile forces and circumstances, and pursue a correct and uniform course of life, then we shall answer our destiny in this world. This is our natural probation under the natural laws of God. The notion of a state of trial is so common and of such general application, that it is interwoven in all the common affairs of life. The apprentice enters upon a state of trial to his employer—the physician to the district of his practice—the attorney to the surrounding community—the po-



litical aspirant to his constituents—and the preacher of the gospel to the church of God.

As much superior as is man's moral state to his natural ; as much greater and more significant as is man's moral character, influence and value of his soul to his natural being; and in the same proportion as eternity is more awful and glorious than time ; so much more is man's state of moral probation under God's moral government, of the utmost significance and importance. It is more probable, that man would not be placed in a state of trial for this world, than that he should not receive a state of probation under the moral government of God. But the first being undeniable ; reason and analogy would confirm the second. If the young, while starting the journey of life, run a great risk of subsequent well-doing, and a small miscalculation and error may overwhelm them in sorrow and ruin ; and if the reformed inebriate is in imminent danger, while exposed to temptations to indulge in his former habits, of failing to secure a permanent state of virtue and sobriety ; how much greater is the danger with respect to all those who are forming a character and pursuing a line of conduct for eternity under the moral government of God, that they shall fail of their glorious destiny; seeing, that they are surrounded with the pride of life, strong temptations, mighty difficulties and perplexities, joined to a corrupt and fallen nature within ! Yet the moral laws of God are wisely and completely adapted to render man's state of trial for eternity, what it should be. There is no indulgence, no sin, and no carnal attachment, but what is strictly prohibited—against every lurking temptation, every path of error and precipice of ruin, the law utters its warning voice—and every virtue, every deed of justice, and every christian grace is required.

Many of the ills we suffer in this life, are the results of the violation of the natural laws of God, and of misimprov-

ing the state of probation for this world. However, pain and affliction to ill-doing, or pleasure and satisfaction to well-doing, are not more certain and invariable in this life, than moral results, either painful or pleasing, approved or condemned of God, are under the moral government in the future world. So analogy teaches, and reason does not assume the province to censure the doctrine, which connects intimately and in a controlling manner, the present with the future life. If it does, let the infidel prove it.

*2. We are placed in a proper moral discipline under the government of God.*

All men are placed in a state of probation in this life, affording scope for discipline and moral improvement, in order to qualify them for the retributions of eternity, and to answer the sphere of activity and influence, as designed in that world. A state of probation is a state of trial, wherein are arrayed proper inducements to virtue and moral expansion of character, on the one hand; while on the other, there are temptations to an opposite course, danger of failing to acquire solid morals, habits of rectitude, and substantial happiness—to say, that man might have been placed in a state of existence here to have answered all the purposes of usefulness, of improvement and of happiness, without such a fearful exposure to temptation, evil and shipwreck, would virtually impeach the wisdom, goodness and rectitude of God. All the elements in human character, in order to be praiseworthy, must be the product of voluntary actions. Any thing of mere necessity cannot be meritorious of praise and commendation. Therefore man, to work out a character approved of God and fitting him for the employments of earth and heaven, is placed in a state of probation, wherein he is called upon to exercise himself freely and voluntarily, to try his powers, his principles, his allegiance to God, and above all to contract habits of virtue, ve-

racity, devotion to truth and right, and to establish his character permanently upon such principles, as shall constitute him worthy to move in the future world, and to answer fully the great purpose of God. Man is a free agent, and his Creator has placed in his hands, means adequate and adapted to a certain end; but that, that end may be obtained, those means wisely adjusted must be faithfully employed; and since there are dangers and temptations, it will not do to neglect those means altogether, or only employ them partially, or in a perverted manner; therefore the necessity of care, discrimination, fidelity and promptitude in employing them; hence, we discover, man's state of trial and discipline. A state of trial is requisite to the operations of discipline, and the latter are indispensably important for improvement. All improvement is based upon habits, and habits of virtue are only secured by a repetition of right actions, and these again are produced by the operation of the mental and moral powers of mind controlled, by a will free to choose, to accept, or reject. Thus man was made a free agent, is put under trial and discipline in a world where good and evil, vice and virtue are exercising their legitimate influences, to try his strength, to render him cautious in his choice, inflexible in his decision, and discriminating in his judgment, so that habits of virtue may be formed and nourished, schooled amid the blasts and storms of time, and which shall withstand the ruder foes of godliness, and plant man's moral character on a basis strong, mighty and immovable.

To prove that man is in a state of moral discipline here, it is not necessary that we should explain in every particular, why he is exposed to so severe and to so many dangers; why his state is exactly as it is, for much of this lies beyond the boundary of human scrutiny; nor is it essential in order to be convinced of the fact, that this is a state of

probation. That this world is a state of probation and discipline for the children of men is provable by observation, reason, analogy and Scripture. Man is blessed with capacities to improve by experience, to acquire knowledge, to develope all the powers of mind, and form habits ; all this is clear to the eye of observation and reason, and affords a strong presumptive proof, that he was endowed with these capacities to adapt him to a state of trial. There needs a constant development of our nature and powers, to qualify us for the scenes of life, to fit us for subsequent activity, duties and callings. From childhood to manhood, and to old age, new circumstances surround us, and untried manifestations burst to view, to meet which, and answer their demand, there is need of constant development and improvement of man. All this is obvious to every impartial observer, and conclusively proves the state of trial, discipline and improvement, in which the human family is placed. There is a regular gradation through life, improved capacities qualify for additional improvement, and adapt to a higher state of existence. Since this is the case through life, reason and analogy would teach, next to moral certainty, that this life is probationary for the future world. If one day prepares for the next, one period for the subsequent, one dispensation for its successor; then we may infer, that one state of existence is but preparatory to the next, and this world for the boundless displays of eternity.

That the children of men are in a suitable state of trial, is evident from the facts, that heaven is a state of improved virtue and piety, and that our state here and our capacities are adapted to induce and nourish habits of virtue and practical rectitude. Indeed, our state here is capable of producing a suitable character for eternity. If things were otherwise, instead of producing virtue and piety, the situation of men, when legitimately and scrupulously improved,



would have a natural tendency to destroy or prevent the formation of a character fitted for heaven, then we should have a grand difficulty to surmount to prove this life a state of probation; but as it is, the laboring oar is put into the hand of the deniers of the doctrine. Just as certain as design, adaptation and adequate means and capacities prove a known and contemplated end; so true it is, that God has placed man in a probation-state for the retributions of eternity.

3. *Reason and analogy do not deny that there exists a close and controlling connection between the agency and life of man,\*and his future destiny*—or that this life is a state of probation for the retributions of eternity. As man lives here, so he will live in the future world—the character he forms here, he will carry with him into the future, and by it, he will fix his destiny. The resurrection will raise us up with the same character with which we left this world, and present us before God for his approval or condemnation. There is an intimate and indissoluble connection between actions and character in this life, and the state of existence in the future world—a strong link joins together the two existences which neither death can break, nor will it be severed by the sword of justice unsheathed by the strong arm of God.

Youth is joined to manhood, and as the privileges of youth are improved, character developed and formed, sound principles imbibed and allowed to govern, so will manhood reap the abundant fruit. And as middle age is improved, cultivated and well directed, so will old age gather up the results of a well-spent life. This is not only the case when life is well guarded and cultivated; but the same uniform laws govern the vicious in scattering the seeds of iniquity, and in reaping the fruits of corruption and death. As a man soweth so shall he also reap, is the immutable law of

God every where. If these things are so in temporal affairs; and are so whenever the natural laws of God are either obeyed or transgressed: who dare say that they are not equally true and certain in moral matters, and will not be witnessed in transcending the scenes of time, and operating with certainty equally unavoidable, in eternal ages?

In this life we witness many and striking analogous circumstances. A man pursues a culpable course of life, he is guilty of atrocious wickedness, he attempts to escape the consequences of a criminal life and the smarting strokes of an injured conscience, he leaves home and his country, he scales the mountains, he navigates lakes and seas, and plants his feet on the opposite soil of the globe. Has he fled from his crimes, have the pure breezes of the towering hills swept away guilt, have lakes and oceans with their yawning billows overwhelmed his sins and released him from condemnation, or have changing climates renovated his character and pressed innocency upon his heart? The character formed he still retains, it is wedded to his soul with living cords, and is interwoven throughout his entire being, and its roots are planted in the depths of his heart. There is no magic in hills or dales, time or space, lakes or briny deep, the frigid or torrid zones, moving winds or balmy climes, to change crime, or separate the state of probation from its proper retributions. If time or space cannot do this, what ground have we to surmise that a journey from this world into the future, will release mankind from the fruit of their doings? Is there any semblance of reason? Does not the voice of universal nature declare, that a denial of the doctrine of retribution, is based upon the lame conjecture of a doubting and unbelieving heart.

A man perpetrates gross crime and stains his soul with deep guilt, he reclines upon his couch for repose, and in consequence of blunted perceptions, a seared conscience,

and obdurate heart, he forgets his deeds of darkness and sleeps until the dawning morning, he arises to pursue the avocations of life and plunges into distracting business, has, therefore, sleep the talismanic power to change the character, or to prevent the criminality of his deeds on the former day from accompanying him upon the subsequent day? Sleep locks up the senses, restrains activity and is the very semblance of death, and yet who will assert that crime and character cannot transcend a night's or a year's repose?—if such a thing were possible. What greater power, to change the mind or character, or blast the moral seed of a subsequent moral harvest, has death than what sleep possesses or exerts? There is no Scripture or analogous reason for such a supposition. Since deeds performed to-day, may spring up to-morrow, next week, or year, and yield their proper fruit, notwithstanding sleep has, time and again, reigned in solemn silence and in undisturbed repose over its victims; so likewise the actions performed and character acquired will yield their proper fruit, and stand in living reality beyond the grave. There is no power in circumstances, climate, change of situation, affliction, sickness, or death, or a combination of all the ills of life, to remit sin, bleach crime, transform character from guilt to innocence or to separate the deeds of time from their effects in eternity. All we do here will scale life, death and the revolutions of eternity. This life which is a state of probation, will, therefore, be followed by a state of retribution. Here is the seed time but beyond death is the harvest-season—and as we sow here so shall we reap there. This is the arrangement of the Almighty, and He is not to be mocked, or his laws evaded by trifling objections, by the cunning and cavils of men.

If good actions and a moral character will affect us to-morrow, next year, or beyond the bounds of time, render

us approved, exquisitely and endlessly happy ; then why will not ill-doing have a contrary effect upon the destiny and future existence of the wicked ? We must either take the stand of Universalists, and deny that any actions good or bad, religious devotion and piety or downright wickedness, nor the work and atonement of Christ, will have any influence upon the character of our existence in the future world, but all shall begin eternity upon "a common level," irrespective of the past ; or else we must believe with the orthodox, that for all we do here, we must give an account in the future, and that as we have sown here, either good or bad, we shall reap hereafter. The wicked and the righteous shall be as distinct in character, state of existence and enjoyment in the spirit-world, as they have been in this state of trial.

4. *The Scriptures amply prove and fortify the doctrine of man's probation here and retribution hereafter.*

However forcible and conclusive our arguments may be as drawn from reason and nature, yet after all, the word of the Lord will constitute the ultimate court of appeal, to all who rest their salvation on Christ and the testimony of his mouth. So emphatic are the Scriptures relative to the character and future destiny of man, that in order to escape the weight of many passages, Universalists have denied their application to the spirit-world, and assert that they only refer to the affairs of this life. On their part this should be proven and not asserted, that all passages which speak of doing and living so as to be worthy of reward, are applicable only to this life. Furthermore, they should annihilate the force of all analogous teaching, and show the utter impossibility of future rewards, as a consequence of present well-doing. But the sentiment is so interwoven with all the common affairs of life, that the candid mind will assent to it in defiance of all their equivocation. The



Scriptures seem no less decisive and strong in affirming that future rewards and punishments are appended to the behavior and deeds of this life.

We read in 2. Cor. iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Here we are taught that the afflictions incident to this life, shall exert such an influence on some, as to augment their glory and increase their happiness in the future life, compared with what it would have been in the absence of these light afflictions. The glory will not only exceed what it would be for the want of affliction, but it will also be eternal in durability. The light afflictions are instrumental in augmenting glory and happiness as the portion of such who are tried thereby. Here we have a cause existing in time which will influence the condition of saints in the eternal heavens; for the glory must necessarily be the reward of heaven, being eternal, being not seen, and to be enjoyed after the sorrows and tears of this life shall have passed away. This passage, then, teaches future and eternal retribution as connected with this life.

2 Cor. v. 9, 10. "Wherefore we labor, that, whether present or absent, we may be accepted of him; for we must all appear before the judgment-seat of Christ, &c." In this chapter, Paul is speaking of death and immortality—of being present with the body while living in this world, and of being absent from the body when removed into the eternal state of existence. Now, in the verse quoted we are taught that our acceptance or rejection by the Lord will, not only in this world, but also in the next, while absent from the body and present with the Lord, mainly depend on the manner of laboring and acting. This passage, therefore, inculcates the same doctrine.

John vi. 27. "Labor not for the meat which perisheth,

but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." This passage asserts, that there is an intimate connection between the work to be performed and the reward promised, the latter is dependent on the former so far as attainment is concerned. It seems evident that the blessing, or meat which endureth unto eternal life, is the reward of heaven and future glory. The meat or blessings which perish are put in contrast with those which do not perish. The one refers to the good things of this life, and the other to the blessings of the world to come; but both are in the same sense dependent on right and diligent labor. If heaven were not dependent on a proper and religious life, but a mere gift irrespective of conduct, the exhortation and command of the text would appear irrelevant and tantalizing; but such is not the manner of the divine dealings with the children of men.

Rom. xiv. 12. "So then every one of us shall give account of himself to God." This text teaches that the children of men are accountable to God for the improvement of present privileges and for every neglect of duty. The time when we shall give account of our stewardship is placed in the future, and therefore annihilating to the system that the judgment is in operation now and runs parallel with time. We are now acting and forming a character in this probation-state, for which we shall give account to Christ, the Judge of the whole earth.

Dan. xii. 2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." This text, doubtless, refers to the literal resurrection of the dead, and describes the condition of man-

kind in a subsequent state of existence. Those who have been wicked, and defied the authority of God, shall feel keenly the influence and withering effects of iniquity, while their heart and face shall be mantled with confusion and shame, which they could not escape by death, and the dusty cloisters of the pale inhabitants of the grave. But all who have lived and done righteous deeds, and been instrumental in turning many to the Lord, shall be clothed upon with the shining drapery of holiness and heavenly spendor, and bask endlessly in the sunlight of unsullied glory. 'This their portion of solid delight and immaculate rest beyond the torpid grave and stirring resurrection, shall be dependent upon a life of righteousness and deeds of Christlike benevolence.

Matth. xix. 16, 17. "And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him. Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments." The portion of eternal life is inherited by keeping the commandments—it is dependent upon obedience to God. To say that the blessing of eternal life is enjoyed in this world, cannot neutralize the application of the text to the retributions of eternity; for if the life of grace can be enjoyed on earth, it is not possible to realize it in its eternal duration in time. Although the gracious life by faith commences in the soul here, yet heaven is the proper place for its full realization. This being the case, Christ directly declares that the reward of future happiness will be granted to such as shall do the will of God in a state of probation.

John xii. 25. "He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." The import of this passage is, that whoever shall esteem his life more than the christian religion, is not worthy to be called a disciple, and is unprepared to receive

the glory of heaven and mingle with the celestial throng; but whosoever shall deny himself of all, and supremely love God and religion, at the risk of falling a martyr to the gospel, he shall inherit eternal life. The loss or gain of bliss and holiness in heaven is suspended upon the estimate of religion, and the acceptance or rejection of the same. The conduct of man in this world will affect and control his situation beyond the grave.

1 Tim. iv. 8, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." By *godliness* the Scriptures mean devotion to God, and a moral conformity of life to the divine will. Pure and undefiled religion has promise of the blessings of this world, and at the same time, it takes hold of the imperishable glories of the world beyond death and the grave. This passage is so clear and decisive that without any comment, every reader must be convinced, that the character of our future existence will be determined by our present mode of life—this probationary state will secure legitimate retributions.

2 Tim. iv. 7, 8. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The Apostle was deeply impressed, that the "crown of righteousness" for himself and for all the lovers of God, was to be awarded with respect to their fidelity, and completing the christian race and warfare, and that too, after they had finished their course with joy, and passed into the spirit-land of rest. Here is indubitable evidence that the deeds of this life will control the future destiny of men.

James i. 12. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of



life, which the Lord hath promised to them that love him." The crown of life is promised to those who love God and reverence his name, and its fulfilment they shall realize when they shall have surmounted and conquered the temptations of this world, and come out of the furnace as pure as gold is when tried. They shall realize the promise of a living crown of rejoicing, on condition, that they shall endure temptation. Thus, we are taught in the oracles of God, that our blessedness in heaven, is affected and determined by our earthly conduct. This establishes the doctrine of the state of probation and retribution.

Rev. ii. 10. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful until death, and I will give thee a crown of life." The crown of life is promised and will be awarded subsequent to death, upon condition of fidelity unto the end of life. Great should be the trial of the saints, fears and dangers should beset them on either hand, fetters should corrode their limbs, and dungeon-walls inclose their emaciated bodies; yet whoever should prove true to his God, and count all the severities of life as worthless in comparison with the intrinsic value of religion, would finally reap the reward of glory. From the dark prison they should mount the upper skies, from their shackles they should leap and walk the pavements of paradise, and the cup of sorrow should exchange for the chalice of the waters of life. Though for a season, they passed through seas of tribulation; yet, redeemed by the blood of Christ, they shall in heaven be clothed with spotless purity, and drive all their wants far away.

Many are the passages of like import, which set the broad seal of divine authority and approbation to the doctrine of man's probation-state, for the retributions of eternity.

The cavils and cunning devices of men are futile, by which they endeavor to evade the force and power of the doctrine, which holds men accountable under the moral government of God, and probationers for eternal rewards. Just as certain as men form for themselves characters in this life, they must pass the ordeal of the judgment, and meet its decisions and rewards. On the broad field of this life we scatter the seed of character and future destiny, neither lapse of time, calamity, death, nor the cold damps and darkness of the grave and charnel-house, shall blast the ripening crop. Every seed shall have vegetated and brought to full maturity its quantum of fruit. Every word, deed, magnanimous action, or contemptible conduct, every wide-spreading influence shall be gathered up, justly measured, and equitably rewarded. No evasion, visor mask, petty excuses and special pleading shall avail to change character, or mitigate the eternal rectitude of the proceedings of the Great Day of Retribution. Who shall adopt the principles of righteousness and sternly adhere to their teaching, if guilty and fallen man should not? Who should be governed by godly fear, truth, and religion, and lay up a treasure in heaven against the day to come, if needy and dependent man should not? O, that men were wise and would consider their latter end! That they would prepare by the efficacious influence of grace, to meet and receive the retributions of the coming world, and join their anthem of exulting praise with the cheering songs of the heavenly hosts, during the annals of eternity!

## CHAPTER XI.

### THE RESURRECTION OF THE DEAD.

*“But some will say, How are the dead raised up? and with what body do they come?”* 1 Cor. xv. 35.

The doctrine of the resurrection of the dead is not quite so unreasonable, and in stern conflict with the analogy of nature, as sceptical men have repeatedly asserted. That is, however, a subject of profound depth and of awful magnitude, every student of theology and nature, must acquiesce in and acknowledge. The difficulties attending the doctrine of the resurrection of the dead, in its proofs and objections, the process and the power of effecting it, and the awful consequences resulting from the same, have had conflicting influences upon the minds of men, and have had a tendency to startle the profligate, and drive them to oppose the doctrine with all manner of sceptical prevarications. Willingly would many believe, that no such event will ever occur, and raise the captious inquiry, “how are the dead raised up? and with what body do they come?”

In this section of our investigation, it will not constitute our main object, to prove the reality of the resurrection, for if a resurrection is allowed and professed by Universalists, but it will be requisite to inquire, whether their views of the resurrection of the dead are Scriptural, and safe to be believed. The doctrine itself is of momentous importance and has a powerful influence upon the formation of the christian's character and his hopes of heaven; and a mistake, gross and perverting, may prove fatal and result in

ndless ill-consequences. It constitutes one of the main pillars of christianity; prove this false, and you sweep away with the besom of destruction all the antecedent doctrines of religion, and render void all the means of grace, and ineffectual, the faith and hope of christians. The dark mantle of infidelity will inclose the human family and the dismal apprehensions of annihilation, in defiance of truth, will haunt the souls of men.

The theme of the resurrection of the dead, is not unfrequently announced from the pulpit, and at funerals, in pompous style and verbose language, by the preachers of Universalism. It apparently is considered by them, the alpha and omega, of their hope and assurance of the final holiness and happiness of the human race. When all other things shall fail of reconciling to God the rational world; the death of christ, the preaching of the gospel, the force of truth, the attractions of virtue, and the dismal influence of vice; then shall the Omnipotent influence of the resurrection quicken, renew, emancipate and adequately adorn the children of men to walk forth in the resplendent morning of endless day, and roam eternally the plains of Paradise, enjoying its glatific visions. The resurrection possesses the magic power and transforming efficacy, in the opinion of Universalists, to redeem all mankind and constitute them the sons of God and heirs of eternal life. It comprises the all-sufficient energy and efficacy to clothe the rational world in the beauty and holiness of immortality.

However, the uniformity of opinion in the fact, and power and efficiency of the resurrection, relates more to the reality of the doctrine than to their exegetical views. As soon as they speak of the time when the resurrection shall take place; the bodies which shall be raised, and the change it will effect in the entire man, on soul, or body, or both, they are either unsettled in opinion, or deem these



points of minor importance, or they conflict with each other. The resurrection as such, Universalists declaim and glorify, and assure the community that all shall *equally* be partakers of it, and that it will be the ordeal of purification and ceaseless felicity; but upon the elemental principles they wish not to dwell. Indeed, there seems to be a tendency among them to deny the literal resurrection of the dead, and that there will be an *identity* of the human body; they are rather inclined to affirm that the resurrection will be a spiritual affair, a resuscitation of the souls which were rocked in unconscious sleep during the intermediate state. The body which died and was imprisoned in the grave or charnel-house will not rise again, or any part of it; there will be no *personal identity*. Indeed, their views would conform better with the theory of a *new creation* than with the doctrine of the resurrection of the dead.

The views of Universalists relative to the resurrection, and the proofs they present, we will now record, so far as we have been able to learn them from different authors. The difficulty to learn their precise opinion on the subject, arises from the fact, that there is much indefiniteness, and an apparent change among them in relation to the resurrection of the dead, as to the *body, the manner, the time when, &c.*, but they unequivocally assert, that the whole human race will be raised, and will be *equal in character, in purity, and all without distinction will be the children of God and heirs of unceasing glory.*

#### THE OPINIONS THEY ENTERTAIN AND THEIR PROOFS.

Mr. Cobb, who stands forth as an expositor of the truth and word of God, in speaking of the resurrection and *the time* when it shall take place, holds the following language and sentiment. As he speaks for the denomination and expresses without hesitation the sentiment as generally

entertained, we presume that his declaration is founded on fact and truth. "Universalism involves the resurrection of the human race from the state of death into a state immortal, where they shall all at length know, and love, and enjoy God. But whether the *resurrection instantly succeeds the death of the body*, or whether it is a progressive work in the hands of God, performed upon different individuals at different times, as he shall be pleased to raise them, or whether it is, to take place with all simultaneously, at some future time, *Universalism, as such, does not decide*. Different individuals have their different opinions on this question." If the above writer expresses the opinion of Universalists correctly, then they have not as yet decided from the teaching of the Bible, or their philosophy, in relation to the *time of the resurrection*, or whether it will be simultaneous, or take place during all time immediately after the death of the body. If the latter be true, then, either there are no dead bodies in the graves and vaults, which contradicts matter of fact, or else many of the denomination deny the literal resurrection of the dead.

Mr. Walter Balfour, who is known and acknowledged as a materialist, speaks on this wise, "We may with equal truth believe in pre-existent spirits, as in disembodied spirits. In short, we may as well assert the pre-existence of bodies and spirits before God created them, as assert the separate existence of either after death. Both return to their original condition." If this writer's opinions prove true, then the future world will be inhabited, if at all, by a race of intelligences distinct from the human family upon the earth. For the notion is too crude, to admit a doubt in its favor, that the rational world may be reduced to its *original nonentity*, both body and soul, and then eventually brought into existence again, the same conscious and

distinct race, by the energy of the resurrection. How dark, crude, absurd is the philosophy of human wisdom!

Another writer, in reference to the resurrection of the *identical bodies*, ventures these remarks, "These speculations may be considered foolish, but no more so than the doctrine is absurd. The question is, do or do not the Scriptures warrant the opinion, that the bodies of men are to be raised? *I think they do not.* I understand that the heavenly body is entirely distinct from earthly matter, flesh, and blood."

The Rev. E. M. Pingree in a debate with the Rev. N. L. Rice, at Cincinnati, Ohio, on the doctrine of Universal Salvation, bases the realization of his doctrine, in the future world, upon the resurrection of the dead. He enters somewhat largely and minutely into the exposition of the doctrine according to his views. That he states the views of the denomination correctly, especially in the West, might be inferred from the endorsement of the character and ability of Mr. Pingree, by John A. Gurley, Editor of the *Christian Warrior*.

His first statement is, "That in THE RESURRECTION OF THE DEAD—of *all* the dead, a *change* is effected that introduces all men into a state of happiness"—"into a state of holiness, happiness, and immortality." "But I do not believe that any are made entirely pure and holy in this life. I believe that all require a change after this life, to make them entirely fit to enter the abodes of purity and bliss hereafter." Thus Mr. P. must either believe that the resurrection itself purifies and fits the children of men for heaven, or else that a certain power effects the work simultaneously with the resurrection, but distinct from it; otherwise *all* could not be introduced into the kingdom of holiness and happiness. All this reasoning is not very profound, much less Scriptural. If the resurrection shall accomplish this mighty

and glorious *change*, and since none are fit for heaven before this *change*, what becomes of the children of men, during the time intervening between death and the resurrection?—They cannot be in heaven, for they are not fit for its abodes of bliss and holiness; and they cannot be in a state of misery, for there is no hell, if Universalism is the oracle of God. Are the children of men annihilated, or do the souls sleep with the body in unconscious repose in the grave? Either one or the other must be the case, if Mr. P. is correct.

Again, as physical laws operate upon matter, it will require physical power to raise the dead; will, therefore, the *physical power* of God produce the *moral change* from sin to holiness? This will be the case, if the resurrection shall, in moral character, fit men for heaven. Do the Scriptures not represent, that the moral character of the christian, and holiness of heart, are the productions of the truth and the spirit of God, and not of *physical power*? But if Mr. Pingree and Universalism are correct, then the human family are rendered holy and prepared for heaven, by *physical power*.

Mr. P. is guilty of inculcating indirectly the doctrine of Materialism, by blending the *body* and *soul*, and making them identical. As all sin has its origin in the mind which is itself polluted, the mind needs the *change* from sin to holiness; and as the resurrection affects merely the body, raising it up and making it meet for the habitation of the soul; therefore if the soul is changed by the resurrection-power of God, then the soul must be the same as the body, and therefore be MATTER. All these horrid conclusions are legitimate from the position and reasoning of Mr. P. and others of "like precious faith."

On page 104, Mr. Pingree makes the following declaration, which identifies his views fully with the doctrine of Materialism, and also shows that he denies the resurrection



of our *physical* and *identical bodies*. "Again, in relation to 1 Cor. 14; and as to what is raised. THE MATTER IS JUST HERE. *Man*, as a human being is here *mortal*, *sinful* and *suffering*. He is to be raised to another life, immortal pure and happy. *That is called the resurrection of the dead*; and is *not merely*, NOR AT ALL, the resurrection of the *physical body*, which we lay in the dust.—Paul asks: 'How are the dead raised up! and with what body do they come?' Mr. Rice says, the body *alone* is raised. This would make Paul's language absurd, 'How is the body raised up? and with *what body* does it come?' " I said that a corrupt soul would not be put into it; because Paul declares, that 'corruption cannot inherit incorruption.' Mr. P. denies the resurrection of the *physical body*, and asserts that all the Scriptures mean by the resurrection of the dead, is, that God changes the condition of the human race from a *sinful*, *mortal* and *suffering* state, into a *pure*, *immortal* and *happy state*. Is this change a condition identical with the resurrection of the dead? Was Elijah dead and raised again, when brought to the enjoyment of purity, immortality and heaven? Or do the Scriptures emphatically declare that he never saw death, and that he was translated to glory? Yet the change of situation of Elijah was synonymous, in the opinion of Mr. P., with the resurrection of the dead. The fact is, it is just no resurrection at all, and amounts to a bold denial of the same. If the dead are not raised, then Christ is not raised; the preaching is in vain, the christian faith is a delusion, and all are yet in their sins; and those who have died, professing faith in Christ, have perished.

Mr. P. says, "the *physical body* we lay in the dust" is not raised at all; yet we read, that at the time of the resurrection of Christ, "many of the *bodies* of the saints arose." Paul also declares, that Christ "shall change our

*vile body*, that it may be fashioned like unto his *glorious body*." The resurrection shall change the "*natural* into a *spiritual body*," from corruption to incorruption, from mortality to immortality, from weakness to power; and after the change of the body, fitted and prepared for a habitation of the soul, they will rise together purified and redeemed by the blood of Christ to heavenly climes.— Though the body is changed in the alembic of the grave and the resurrection, yet it will be just as much the same body, and a *body*, as kernels of wheat produced from wheat sown, are bodies, and the same bodies. The fact is, they who deny the literal resurrection of the dead, are involved in a labyrinth of perplexities, error and absurdity from which there is no deliverance. More on this point hereafter.

Other writers in confirmation of their faith assert, that all the children of men will not only be raised from death, but that all will be the children of God, by the fact of the resurrection, and that there will be no distinction of character among men, so far as good or evil, righteous or wicked are concerned. This is the main point of the doctrine, which they strenuously insist upon, *that all will be equal and the children of God*, because the children of the resurrection. Mr. Balfour says, "Many good people affirm with great confidence, that unless men are sons of God in this world by faith in Christ Jesus, they must be miserable for ever. Observe here, that our Lord says nothing like this, but affirms, "they are the children of God—being the children of the resurrection." If they are raised from the dead by him, they are his children. They are then begotten from the dead to an immortal, incorruptible life, which their believing here could neither procure nor prevent." Mr. Whittemore says, in reference to the distinction of moral character, "The Bible does not support the

doctrine of distinctions among mankind ; either *in the grave or beyond it.*" Mr. Skinner declares, that "every one that is raised, is raised into the kingdom of immortal glory. *We all shall be equal in the resurrection ; all alike, all equally honorable, glorious and happy.*" We might add the testimony of A. C. Thomas, Mr. Montgomery and others ; but sufficient has already been said to show the opinions of Universalist preachers and writers. 1. They profess the doctrine that all mankind will be raised. 2. That in the resurrection and beyond it, there will be no distinction of moral character. 3. That the resurrection will introduce the rational world into the glorious kingdom of God, equal in honor, in purity and happiness. 4. Many believe the *entire man* will be raised, changed and fitted for glory, and a spiritual body will be given, in the place of the physical and vile body, which latter body shall never be raised from the grave. 5. And all this will be effected by the physical power of God, in defiance of the truth, that holiness is alone predicable of mind, and must consist in holy affections, supreme love to God, and conformity to moral law.

#### BUT WHAT IS THEIR PROOF ?

They appeal to reason and philosophy, to prove the absurdity of the doctrine of a literal resurrection of the dead. The whole, however, comprises the cavils of infidelity against the resurrection of the dead. Mr. Pingree states the sum and substance of the argument in the following language, "If Mr. Rice says, it is *this* body, is it the body we had seven years ago, or the one we die with ? For they are not the same. *Infant* bodies differ materially from those of adults ; will they have large bodies or small in the resurrection ? Some are malformed, maimed, distorted and misshapen ; are they to arise so in the immortal state ?—These bodies are of the *dust* and return to dust. Corrup-

tion and worms devour them. The materials of which they are composed, return to their original elements, which are again incorporated into *other bodies* of *other* men, and even of vegetables and of beasts. The same matter of which one body is composed, may pass into, and constitute, in their turn, the bodies of men for a hundred generations !! What portion of *matter*, then, at the resurrection, shall each man claim as *his own*, if this animal body is to pass into the future world." The difficulties of the philosophy of the doctrine of the resurrection of the body, so much handled and gloried in by infidels, should be discarded by Universalists, unless they stand identified with the despisers of the power of God. However, impossible the literal resurrection of the dead may seem to the understanding of men, still the revelation of the *fact*, upon the authority of Jehovah, is sufficient to silence all cavils, resolve all doubts, and confound the haughty wisdom of men, that the POWER of God and the wisdom of God are abundantly adequate to the great work. The same question was proposed in the form of an objection, to the apostle Paul, "How are the dead raised? and with what body do they come?" His reply which may seem harsh and grating to some, was, "thou fool." We presume the epithet is appropriately used to all, who employ similar cavils against the resurrection of the identical bodies of the dead. Do men not believe the power of God, that it is no greater work to raise the dead to life? than to create the souls and bodies of men. Do men not feel the force and understand the teaching of nature and analogy? Is it less complex and difficult for a seed of wheat to die, and be decomposed in the earth, and then vegetate and yield sixty fold the same kind of bodies, than for the human body to decay in the grave, and at God's appointed time, and by the instrumentality of his power, to yield a body identical? The former



is witnessed by *matter of fact*, and produced by the uniform laws of nature, however secret, intricate and inexplicable the process; the latter is founded upon the authority of God, and evidenced by the resurrection of Christ, and his own repeated exertions in effecting the resurrection of the dead—the first fruit we have seen; but the general harvest is yet to come. Paul says, the *body* is sown in weakness, it (the body) is raised in power—it (the body) is sown a natural body, it (the body) is raised a spiritual body. The body of Christ, after the resurrection, was spiritual, and Paul teaches that Christ shall “change our *vile body*, that it may be fashioned like unto his *glorious body*.” That body which dies, shall be raised; and if they were the children of God before death, the Saints shall not only have their bodies raised, but changed and glorified, fitted for the abodes of angels and the celestial occupation. This is as possible and as reasonable as that nature produces the chrysalis, and then in due process of time sends forth a gilded and winged butterfly. The butterfly was once the offensive and vile chrysalis. So the glorified, spiritual and immortal bodies of the saints and sons of God, beyond the resurrection, will have been the vile, debased and corruptible bodies which once endured affliction, sickness and death, and lay decomposing in the grave. If it is asked, how the butterfly came to exist, adorned and beautified—the answer is, it was produced by the established laws of nature; but the resurrection of the dead is effected by the power of God promised in its time, and adequate for the work. The body of the dead is raised and fashioned as it should be, for future existence *by the power of God*. Here it stands as a rock in the foaming and surging ocean, in proud defiance of all the cavils, wild and skillful speculations of infidelity. And here let it rest, until God shall exemplify the truth before an astonished and gazing world.

2. *They appeal to the Scriptures to substantiate their opinions of the resurrection.*

The principal texts, upon which they rely to prove their notions of the resurrection, are Matth. xxii. 29, 30, Luke xx. 34—36. 1 Cor. 15. We shall particularly examine these passages of Scripture and give them their full application. We quote Matth. xxii 29, 30. "Jesus answering said unto them, ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." The parallel passages in Luke, read thus: (Luke xx: 34—36.) "And Jesus answering said unto them, the children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." From these passages Universalists wish to prove. 1. That all mankind will be raised from the dead. 2. And that all who are raised to life, are by the operation of the resurrection, constituted the children of God, and are equal to angels, and partake of immortal glory. They presume that there is nothing more wanting to bring the rational world to glory and endless bliss, than simply the resurrection of the dead. This is the object and intention of God, in raising the dead, and is *alone* sufficient.

What do the passages teach? What was the chief object of Christ in announcing them? What doctrines did he wish to confute or prove? Understanding these things, we shall be able to correctly interpret them. The Sadducees, a class of the Jews who denied the resurrection and the existence of spirits, came to Jesus with captious questions, desiring to ensnare him and confound his wisdom. Know-

ing that Christ taught the existence of disembodied spirits and the resurrection of the dead, they wished to show the folly and unreasonableness of his faith, by stating that a certain woman had had seven husbands in succession, and all were then dead, how it would be in the resurrection, since all had been joined to her in marriage. Thus they wished to know two things and the Saviour's reply *mainly* teaches and proves these two particular points. 1. *The fact of the resurrection.* 2. *The condition and character of those raised from the dead.*

1. *The fact of the resurrection.* It was not the object of Christ, at this time, to teach whether all mankind, or but few should be raised. This question was not proposed, nor answered. The simple *fact* of the resurrection was one of the points taught. He declares, as Paul afterwards did, that the *power of God* was adequate to raise the dead; this would crush all philosophical difficulties and infidel cavils, and would finally effect the resurrection. *This power* was pledged, although they did not comprehend the omnipotence and efficiency of the same. This was also confirmed by the Holy Scriptures, concerning which they erred. The fact of the resurrection was proved and taught by Jehovah to Moses when he said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." This proof silenced the Sadducees and should silence every infidel.

2. *The condition and character of those raised from the dead.* The Sadducees also erred in supposing, that if there were a resurrection, the children of men would also transfer all their natural and social relations into the future world—that things would be there as they are here—Christ declares, that in this they greatly erred; although the body would be raised, yet these relations and conditions which make marriage necessary in this world, will not exist in

that world. Paul has elsewhere taught that the body when raised will be greatly changed. All filial, parental and conubial relations were given to men, as requisite in view of their earthly existence, and when their existence is transferred into the future world, these relations shall no more be necessary, and therefore cease. For in these respects, they shall be as the angels of God. The angels neither marry nor are given in marriage, nor are they subject to death. So shall those be who are raised from the dead and enter upon that world of joy, where the love and glory of God shall entirely supersede the joys and smiles of earth. When the body itself is spiritual, the delightful scenes of earth are not needed, to satisfy the soul. Where perfect holiness reigns, there will be no more sin and death, sorrow and burials, and there is no need of marriages to replenish the kingdom of God. Those who are raised thus are angel-like in character, in enjoyment and in occupation. Having become the sons of God by faith in Christ, and adopted into his family, though once strangers and foreigners to God, yet now living the children of God, as well as the angels, the one by creation and the other by adoption, they constitute one family, and are therefore heirs of the same inheritance and glory. And since saints are the children of God, they are begotten from the dead, as Christ became the first-fruit of them that slept. They enjoy a glorious resurrection to bliss, for the reason that they are the children of grace and are worthy in character of inheriting the future state of existence, with all its grandeur and immortal blessedness.

3. Whom does the resurrection, spoken of by Christ, include, and who are "worthy to obtain that world and the resurrection?" The Universalists declare that it includes all mankind, therefore, the rational world shall be saved and enter heaven. We acknowledge, that if the resurrection spoken



of shall embrace all mankind without distinction of persons, then *all* will be happy after the resurrection. But there are insurmountable reasons, which, in our opinion, show that the resurrection referred to, will embrace the righteous *only*, and is the same as the "resurrection of the just," "to everlasting life." Our reasons are the following, which, we believe, will settle the question.

1. The object of Christ was to refute the infidel notions of the Sadducees who denied the resurrection, the existence of angels and spirits, and future rewards; and to prove from the five Books of Moses, which they acknowledged, inspired and authentic, that the doctrines of the existence of spirits and the resurrection of the dead, were sound and Scriptural—and in addition, he showed that a worthy character was requisite to gain admittance into heaven and a resurrection from natural death. God was the God of the *living* and not of the *dead*, therefore, the souls of the fathers, of Abraham, Isaac and Jacob were not annihilated, but still existed; and though their bodies had lain in the cave of Machpelah, hundreds of years, and had crumbled into dust, yet under the promise of God, they should rise and be reunited with the soul. So the passage was understood by the Jews. Thus Christ proved the simple *fact* of the resurrection from the dead, and the existence of spiritual beings. The question was not, whether all mankind should be raised, or only a few, but whether there would be a resurrection of the dead at all. This was proved.

2. The resurrection spoken of by Christ would, in the use of his language, impress those who heard him, that it included the righteous *only*. The Sadducees, the immediate auditors of Christ, attached the idea of annihilation to the term *dead*. When the dead were spoken of, the impression upon their minds was, that reference was had to

those who had once lived, but now were annihilated soul and body. A resurrection to life, therefore, and the God of heaven, the fountain of bliss and glory, being their God, would fix the impression deep in their mind, that the righteous and good, like Abraham, were alone the partakers of its benefits. The reason the fathers and patriarchs would be raised, was not only because they lived, but because God was their God; they had acknowledged the Lord and become strangers for the sake of religion, therefore, "God was not ashamed to be called their God;" while the wicked reject him, and are "without hope and God in the world," therefore, they will be disowned finally by Jehovah. Mr. Campbell says, "Agreeably to the Jewish style of that period, our Lord calls that only *the resurrection*, which is a resurrection *to glory*."

3. The Saviour himself restricts the resurrection here spoken of, as confined to those who are worthy of that world and the resurrection. A *certain character* is requisite to men in order to be accounted worthy of that world, its glories, beauties and blessedness. Now, if Universalism be true, a good character will not be required, a bad character will not exclude; for nothing of the kind will be a consideration, but all are equally entitled to bliss eternal.—But the fathers, Abraham, Isaac and Jacob were good and righteous men, God was their God, and because he lived they should live also; and all who have evangelical faith in God, are the faithful children of Abraham, and heirs according to promise. Such alone are accounted worthy of that world, and are entitled to this resurrection. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: *for they are worthy*." Rev. iii. 4. In order to be worthy, they must possess a good and approved character—it requires something substantially good to obtain the resurrection and

the glories of the coming world as referred to. After men shall have passed a thorough trial, as silver is tried, and then be judged good and approved of God, then they shall be entitled to a resurrection which shall introduce them to the final reward of heaven. In this trial, some will be found unworthy and others worthy ; those only who are accounted worthy shall obtain life, while the unworthy shall fail of that world and the resurrection of the dead.

4. *If the Saviour refers not to the resurrection of the righteous only*, then some persons will have no resurrection at all, and therefore be annihilated, and the Scriptures must necessarily conflict. If the resurrection spoken of by Christ in the text is the only one, and will include all who shall ever be raised, then an indefinite number of the human family will never be raised, and just so many will be annihilated ; for only those who are judged worthy of the glories of heaven shall be raised to life from the dominion of Death ; which implies that some are unworthy. The Bible states, that “there will be a resurrection of the just and of the unjust—” “to shame and to life”—“to life and to condemnation.” Indeed, the doctrine is held forth that all will be raised, which cannot be the case, if only those “who are accounted worthy of that world” are raised. Therefore, we have an additional evidence, that the Saviour was discoursing of the resurrection of the righteous only.

5. Those who are raised in that resurrection are the children of God, and as none are the children of God in the sense of the Saviour but true believers, therefore, the text refers to the righteous only. Christ says, “And they are the children of God, being the children of the resurrection.” The penitent and believing are made the children of God by grace, and are adopted into his family ; and because *they are the children of God*, they are accounted worthy of the blessedness of the future world and the re-

surrection from the dead. They must first be made the children of God by faith and grace, before they are entitled to the resurrection of the just to immortality. Paul teaches that the children of God, which have received the first fruits of the Spirit," groan within themselves, "waiting for the adoption, to wit, the redemption of their bodies." Rom. viii. 23. Believers are made the children of God, before their bodies are raised from death; yea, even while they yet groan in their painful, and sickly bodies. Even then they hope and anxiously await the time of full and complete redemption from the grave.

The interpretation, given by Universalists, of Christ's language, "they are the children of God, being the children of the resurrection," is, that all by virtue of their resurrection are constituted the children of God—because they are raised, they are God's children and heirs of eternal glory. This is a false construction of what Christ says, and is inconsistent with their own theory. They profess to believe, that all are the children of God, from the fact, that God has created men in his own image, and *therefore* their final holiness and happiness is secured. But their belief in regard to the resurrection would show, that none are the children of God before the resurrection of the dead, and that all are made such by virtue of the resurrection and entitled to heaven. Both cannot be true. The former we have confuted in the first chapter of this book, and the latter now. Physical power can never produce moral character, yet this power shall raise the dead. The only alternative for Universalists is to surrender this portion of Scripture, and no more press it for the confirmation of their opinions of the resurrection, or else if they persist, they must accept the dread and fatal conclusion, the annihilation of an indefinite number of the human race, and thus overthrow the system of Universalism; for this teaches that *all mankind* will be



made holy and happy in the resurrection of the dead, which cannot be true, if a part of the world is annihilated; unless annihilation and Universal Salvation are one and the same,

As a good character and a bad character are opposite, and must necessarily have widely different results; and as a good character is indispensable to secure a resurrection to glory, therefore a bad character must either prevent a resurrection, or else secure one to shame and contempt. The latter is taught by the Bible.

The next Scripture they appeal to in order to establish their opinions of the resurrection of the dead is found in 1 Cor. xv. They claim the whole chapter as a triumphant proof of the resurrection of all the dead to immortal blessedness; but we need not transcribe the whole; the reader may open his Bible and read it leisurely. We shall quote a few of the main passages, commencing with verse 21. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Also verses 25—28, and 42—55. These passages, they hold, teach the doctrine, that as many as die in Adam shall be raised in Christ, and that therefore the whole rational world shall have a resurrection to a glorious immortality, and become the partakers of Christ's future and eternal kingdom, which shall insure holiness and ceaseless happiness. This is their strong bulwark.

But few sermons are preached by Universalists, which do not contain some portion of this chapter, and handled as an unanswerable argument and vindication of their theory of the resurrection; nevertheless, their interpretation will clearly lead to *three horrid errors*.

1. That the souls of men are changed and fitted for glory by the resurrection. They believe that *all men* are not as yet subordinated to Christ and prepared for heaven, but

that they will be in the resurrection of the dead. At that time *all men* will be changed, made pure, holy and happy—from the grave they shall walk forth into glorious immortality and bliss. The resurrection of the dead, evidently, will require the exertion of the *physical power* of God, and if the soul is changed and prepared for glory by the resurrection, then the exercise of this *power* must effect it. But holiness consists in character conformed to the moral law of God, resulting from the operations of grace and truth upon the *judgment, affections* and the *deeds of life*. Forgiveness of sin, and supreme love to God, and a holy life are pre-requisites to enter heaven; yet these are not the productions of physical power.

2. Their reasoning leads to Materialism, and the unconscious sleep of the soul, from the day of death unto the hour of the resurrection. If the soul is changed, made holy and happy by the physical power which raises the dead, then the soul must be a material substance; for all *physical power* operates on *matter*, but *moral power* on *spirit*. It not only leads to Materialism; but also vindicates the unconscious sleep of the soul in the intermediate state. If the physical power of God raises and changes the soul, then the soul of man must have been as actually dead and unconscious, as the body. If the soul is prepared for heaven by the resurrection-power of God, then the soul must be a *material substance*, and if a *material substance*, then it must repose in unconscious sleep in the intermediate state. These doctrines are all intimately and inseparably connected—they stand or fall together.

3. They deny the resurrection of the literal bodies of the dead. This point, we have shown in the preceding pages. Their mode of interpretation and the principles they cherish, lead legitimately to the idea, that God will prepare a body at the resurrection, distinct and entirely separate from

that in the grave—a spiritual body—and thereby they intimate a *new creation* rather than a resurrection of the dead. If God gives new and distinct bodies, there will be a new creation by the physical power of God, and not a resurrection of the dead; therefore the opinions of Universalists, when definitely and properly carried out, place a denial upon the common and generally received ideas of the resurrection.

Let us now enter into an investigation of 1 Cor. xv. as thoroughly as our limits will admit.

1. To whom Paul addressed this epistle. He directed it to the church of God at Corinth, and it was addressed to all christians at Corinth, to all who are saints and sanctified in Christ Jesus, and to all who in every place call upon his name. (1 Cor. i. 2.)

2. The *object* he had in view. To correct abuses and errors, and teach them the will of God clearly and emphatically. The fifteenth chapter was written to prove and vindicate the doctrine of the resurrection of the dead, and, obviously, the resurrection of *believers* in Christ, and all those who had fallen asleep in Christ Jesus. If the resurrection of all the dead is taught, it is aside from the main object and introduced incidentally. The christian is addressed in this epistle, and particularly in this chapter, which is evident from the first and last verses of the chapter. The *subject* therefore is, the resurrection of the dead, the resuscitation of the bodies of the saints, and their change to glory and immortality.

3. The drift and force of the apostle's argument. The Apostle proceeds to prove (verses 3—11.) the *fact* of the resurrection of Christ by the prophetic Scriptures and the unquestionable testimony of living witnesses. Though some, who had been well acquainted with the resurrection of Christ and could testify to its truthfulness, had gone to

the silent mansions and slumbers of the dead, yet others were still living, whose evidence was equally credible.—If then the resurrection of Christ was based upon testimony sufficient to prove any other event, how is it, inquires the apostle, “that some declare that there is no resurrection of the dead?”

Paul shows, (verses 12, 13.) that the resurrection of Christ is an infallible and triumphant proof of the truthfulness of the doctrine of the resurrection of the dead; and that if the dead rise not, then it is equally certain, that the resurrection of Christ is false and a gross mistake. He bases the resurrection of the dead solely on Christ's—they are linked in inseparable union.

From verses 14—19, the apostle portrays the gloomy and horrid consequences of a denial of the doctrine of the resurrection. Well might the same apostle aver, that Hymeneus and Philetus had erred and overthrown the faith of some, by maintaining that the resurrection was already past. (2 Tim. ii. 17, 18.) He, in this epistle, teaches the Corinthians, that if the dead rise not, then the doctrine of Christ's resurrection is a sham, the preaching of the gospel is vain, and all the apostles were false witnesses of God; the faith in which christians rejoiced and gloried, is falsehood and hypocrisy, and they are still polluted and incumbered with their sins; all those who died with an assurance of heaven by faith in Christ, found their hope blasted by trusting in utter delusion, and have finally perished; and those who are living, hoping and trusting in Christ, denying and suffering for the sake of his gospel, are of all men the most deserving of pity in their wretched choice. At all these sad conclusions, the mind of Paul was startled, shrunk back and returned, with an assurance redoubled in vigor and confidence, to assert the basis of the hope of all christians,



that Christ had actually risen from the dead and become the first fruits of them that slept.

The apostle, having proven the resurrection of the dead and the importance of the doctrine, proceeds to answer questions, confute philosophical objections, point out the author, and give the doctrine of the resurrection its practical and glorious application.

4. The apostle proceeds to show (verses 20—23.) the *fact*, the *author*, the *extent* and *order of time*, of the resurrection of the dead. With an unwavering and triumphant assurance, he declares that Christ had actually risen from the dead and become the first fruits of them that slept. As the Jew was commanded to bring the first sheaf of grain as an offering of the Lord, and which should be a pledge of the coming harvest; so the resurrection of Christ was first in dignity and rank, and became a pledge to the world, that the dominion of death was broken, and would be completely demolished in the resurrection of the whole harvest.

The Lord Jesus became also the author of the resurrection of the dead. “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” These two passages form the strongest among the strong arguments of Universalism. Take away these from the foundation of their fabric, and their hope will lose its key-stone. We shall show, that they themselves attempt to destroy and disbelieve an important truth asserted by Paul in these passages. He teaches *that death came by man, that by the act and agency of Adam*, the first man, *all were made mortal*—“by man came death,” “in Adam *all die*.” Do Universalists believe this? Do they not fearlessly, and in every place, where they hold forth, proclaim that God created man *mortal*? That the original transgression did not procure mortality and death, for man would have died,

had our primeval parents never sinned, because God implanted mortality in the constitution and nature of man? What say, A. B. Grosh, A. C. Barry, Ballou, Balfour and others? Why destroy their own arguments? Paul evidently teaches that death was brought into the world by *one man*, and not by *every man*, nor by God; and as one man, namely Adam, was the procuring agent of mortality, so likewise *one man*, namely Christ, procured the resurrection of the dead—Christ became *man* to restore the ruin of the fall which was effected by one man. As Adam procured, by his willful disobedience, the curse of natural death, being the first of the human race on the earth, he entailed its blighting influence over the entire race. A correlative proof is seen in the other effects of the curse. Adam was doomed to eat his bread with the sweat of his brow, and thorns and thistles should grow up from the earth, all mankind feel the effect of this doom. The woman was doomed to travail in pain and distress, and the same curse abides upon all her daughters. The sentence of death was passed upon Adam—inasmuch as his body was formed from the dust, it was doomed to return to dust. Matter of fact declares, that all die, and that none are exempt, which is therefore a corroboration of the word of God.

In verse 22, the *extent* of death is seen to affect all mankind, and the *extent* of the resurrection to make alive, is commensurate with the death of all. In *number and extent*, the last *all* will balance the first *all*—to make *alive* is the antidote for *death*. However, two important ideas should be carefully kept in mind.—1. that the text refers *exclusively to natural death*—the death of the body.—2. And to make *the body simply alive* again by the resurrection-power of Christ, including no other *condition, qualification, character, or hope*. If every other feature of the curse pronounced upon our first parents was literal, (Gen. iii. 14—19)

then we have no authority to apply the curse of death on man to any thing else than natural death, as recorded in Gen. iii. 19. It is the death of the body, for the body alone returns to the dust. If the resurrection of Christ was *literally* the resurrection of his body, which none can doubt, then death is the death of the body, therefore natural death. The argument of Paul was to prove the simple *fact of death*, the death of all, occasioned by Adam, the first man; and the *fact* that the dead, all the dead, would be made *alive* by Christ—the body was made *mortal* and suffers death, and the body shall be made *alive* in the resurrection. Not one word is said, that any thing else is effected by Christ besides simply to make alive those who die—nothing about the soul, a change of the soul, making it holy and happy. As life may exist independent of holiness, a righteous character and its consequent happiness, so we have no authority to say, that because the dead are made alive in the resurrection, therefore they will be holy and happy; yea rather, we are prohibited from drawing such an inference, from the fact, that such a character and such blessedness can only be affirmed of the soul, and that it is impossible for the resurrection to produce any effect without an *adequate cause*. All the resurrection can do, and will do, is to make alive the bodies of the dead, and spend its influence in that direction; the soul is not dead as the body is dead; therefore Paul had no reference to the soul, the fountain and seat of holiness, of righteousness and of bliss.

Then all that these passages prove, is that all die in consequence of the sin of *one man*; and that all are restored from a state of natural death to a state of natural life by the *act of one man*. This the Scriptures teach and all orthodox people believe; but this is not Universalism. The argument fails of proving the system of Universalism, both in its *premises and conclusions*, therefore is wholly inadequate, yea,

irrelevant. The premises of Paul's argument do not include the moral effects of sin, (only the natural effects on the body) nor the soul of man as affected by sin, therefore what Christ did, (so far as the argument is concerned,) was designed to counteract the natural effects of sin only, that is, to take the body from the power of death and make it alive. The conclusion Universalism draws, is, that because Christ makes the dead alive, therefore *all* are made holy and happy. But since holiness and happiness cannot be predicated of the body, such an idea being absurd, and since Christ's work is confined to making the body alive, *as* Adam's sin made the body mortal, therefore final holiness and happiness can never be effected from the resurrection of the dead—the conclusion is unwarrantable, and Universalism is left without its foundation.

To prove Universalism from these passages, you must put into the mouth of the apostle quite another argument and another set of premises. The argument should have been, there generation and moral change of the soul, instead of the resurrection of the body; and instead of the natural effects of sin upon the body, rendering it mortal, it should portray the moral effects of sin on the soul, that all mankind are condemned, guilty and exposed to divine wrath by the sin of *one man*; viz: Adam; and that the soul is converted, sin is forgiven, and holiness and happiness restored by *one man*, viz: Christ. This would prove the doctrine of final holiness and happiness, as taught by Universalists.

But first, the above argument is not that of the apostle, he had no reference to it at all. Secondly, it would destroy the free agency of man, by placing the soul in the inactive position of the body, and therefore would conflict with the laws of God's own government. Thirdly, it would destroy some of the principles of Universalism, build up in one place and tear down in another. Universalists profess



believe, that man is born as pure now and with the same nature that Adam had when created, therefore his sin could not morally affect his offspring. This conflicts with the above argument. Universalists profess to believe, that the soul is not the original seat of sin, but that the body is; and that the soul is not affected by sin, never losing the favor of God, but that sin begins and ends in the body, therefore the soul needs no change, as commonly understood by the new-birth. This position also conflicts with the above supposed argument. Universalists profess to believe, that all that Christ did, was never designed to save men in another world, but merely to affect them in this life, making them happier and better; and that the bliss and glory of heaven is bestowed upon all men, wholly independent of Christ's work and man's character in this world, as a free gift of God. If so, then Christ never will restore men to holiness and happiness by the resurrection, or any other agency. Therefore, let Universalism grapple with either argument, it must fall before the Goliath of truth.

But Paul has impregably fortified his own argument against all erroneous conclusions; especially, against that of Universalism. He says, verse 23, "But every man in *his own order*; Christ the first-fruits; afterward they that are Christ's, at his coming." Although there will be a resurrection of all the dead, yet it will be according to the *order* or arrangement of God—"every man in his own order." The word *order* (*tagma*) refers to a military array; the arrangement of troops, placing the leader and every man in his proper position according to dignity and rank—every man in his place and time. So it will be in the resurrection; Christ the first in rank and honor is the leader, and he rose first from the dead as a *pledge* of a general resurrection; next in *order of time*, they who are Christ's, or all christians. This argument confuted the

idea that the resurrection was already past, for Christ had only as yet risen from death; and it also shows, that all who are Christ's, up to the time of *his coming*, and only such, shall be made alive by Christ next in the *order of time*. The argument of Paul was chiefly designed to prove the resurrection of Christ and all who became christians during his mediatorial reign, who lived and died, or fell asleep in Christ—all such belong to Christ; for he says not one word about the *time* and manner of the resurrection of those who do not belong to Christ, and who “die in their sins.” But who are Christ's? Those who have the spirit of Christ, and not the spirit of bondage again to fear. “If any man have not the spirit of Christ, he is *none of his*.” Rom. viii. 9. Those who are *separate from the world and keep the word of God and believe on Christ*, and not those who are of the world, disobey God, and reject and despise Christ. “I have manifested thy name unto the *men which thou gavest me out of the world* \* \* \* and they have *kept thy word*.” John xvii. 6. “Neither pray I for those alone, but for them also which shall *believe on me* through their word.” verse 20. Such belong to Christ, and he has promised “to raise them up at the last day.” The resurrection of Christ's people is elsewhere in the Bible called “the resurrection of the just,” “to everlasting life,” “to life,” and “the first resurrection.”

The apostle having proven the *fact*, the *author*, the *extent*, the *order of time*, and the *time when*—viz. at his coming—the resurrection of his children shall take place, he proceeds to show—

5. *How and by virtue of what office, Christ shall raise the dead.* (verses 24—28.) It was by his *character and office as mediator* between God and men. He assumed the great work of reconciling the world to God, by teaching the truth, therefore he was a Teacher; as a Priest to offer the sacrifice

of himself to God, to atone for sin and honor the law, that "God might be just, and yet the justifier of *every one that believeth in him*;" and as a King to rule and reign in the hearts of men, to destroy sin and set up a spiritual kingdom in the earth.

The Lord Jesus shall continue to act as mediator, and reign in his kingdom until the appointed time of his coming—his coming and the end of his mediatorial kingdom, shall transpire at one and the same time. His last official act as mediator will be to raise the dead, present his commission as Savior and Intercessor, together with the results of the plan of salvation, and mediatorial reign, to God, and then he will assume the tribunal of the Universe, as Judge, to adjudicate the world in righteousness. His work shall be finished, when death is destroyed, the last enemy to the complete triumph of his mediatorial reign, is vanquished, and souls having been redeemed and purified by grace, and their bodies delivered from the empire of the grave; and soul and body reunited, and as the saints of God, standing upon the shore of heavenly rest, with songs of praise and exulting joy upon their lips. Just so long as death sways his cruel sceptre over the dead in Christ, and sits on his throne of skulls and darkness, in defiance of the King of glory; so long Christ will be mediator, offering salvation and life to the perishing sons and daughters of earth; but when the *time* shall arrive for the dead in Christ to arise, then he will subdue death beneath his feet and despoil his kingdom, putting the song into the lips of his children, "O, death! where is thy sting? O, grave! where is thy victory?" Then shall Christ "see of the travail of his soul," the law of heaven honored, believers finally redeemed and glorified, and heaven filled with bursting anthems of praise. Though Christ, as man and mediator, shall surrender his kingdom, yet, as God, he shall reign among the saints and

angels, for his kingdom is an everlasting kingdom and his dominion shall see no end.

The argument drawn from the passages, "for he must reign, till he hath put all enemies under his feet," &c., by Universalists, that all mankind shall be converted and reconciled to God, become holy and happy, is a mere assumption, and is based upon a false construction of language and a perversion of the Apostle's meaning. For if, the phrase, "put all enemies under his feet," must necessarily mean conversion and reconciliation with God, to become holy and happy; then death, the last enemy that shall be destroyed, shall also be converted and reconciled, for he is as much an enemy as any thing else. Yet none would contend for this, for it is obviously preposterous. The fact is, that the language can never be made naturally to mean, conversion and reconciliation with God, and be descriptive of the saints of God, prepared to enter heaven and sing its new song; but it is rather a graphic sketch of enemies vanquished by the triumphal car of the Victor, bound and carried away into captivity. Christ shall make his enemies his footstool, but his saints shall reign with him in his kingdom, as kings and priests, forever and ever. Those beneath the feet of Christ designate the wicked, who would not submit to God, therefore they are crushed by force and power, and will be vanished from the presence of God and the glory of his power, as exiles in the "blackness of darkness forever." Let no reader delude himself with the idea, that if not converted in time, he will be among the number, who shall be subdued under the feet of Christ, therefore equally entitled to holiness and heaven. For the wicked shall not only be beneath the feet, that is, the conquering power of Christ, but they shall also be as ashes, beneath the feet of the saints. This doom will be awful in the extreme. Beware! flee to Christ and become an humble, willing sub-



ject of his kingdom, and wait not for the resurrection and its connecting events, to do the work for you! Now you may be sure and have a hope like an anchor to the soul; but then you will be disappointed and ruined.

6. How the dead will be raised, and the *nature* of the bodies raised. These were important inquiries, and the apostle replies to them in regular order. To the first, how the dead are raised, he replies in verses 36—38, and illustrates it by the growth and production of grain. It is just as *probable*, yea possible, that the dead will be raised, as it is, that a seed of grain, falling into the ground, will decompose and die, but afterwards will put forth a stalk and yield seed after its kind. This latter is a matter of observation and is undeniable; and yet the resurrection of the dead has no more improbability and mysteriousness connected with it, than the reproduction of grain. The one is a known fact, and brought about by regular and the efficient laws of nature, notwithstanding God has given to each kind of grain a *body*, stalk, leaves, kernel, head and chaff, as it has pleased him, and to each kind that which is peculiar to itself; the other, how the dead are raised, is based upon the authority of God, and for aught we know, carried forward by the operation of laws equally regular and efficient, and is therefore infallibly certain of consummation. He that doubts the growth of grain is foolish, and he that is sufficiently inconsiderate and unwise to reject the *possibility* of the resurrection from the dead, betrays his ignorance and want of confidence in God and his power.

The particles of matter which formed the seed sown, will not constitute the seed and stalk produced, yet they spring directly from the seed sown and dying in the earth, and there is sufficient sameness, in order to call the grain, the *same kind* of grain including like particles of matter, though not the same matter. So the dead shall be raised by the

power of God, and to every one he will give *his own body*—to the saint the body which belongs to him and fits him for the employment of heaven; and to the sinner the body belonging to him and fitted for perdition.

The apostle gives an exposition of the *nature* of the bodies raised in verses 39—50. Here he wishes to show that there will be no wider variation in the bodies raised from those in this world than there now exists in time and space; still all are bodies. They may be different in kind and organization on earth, some obscure and others glorious; yet they are such bodies as the Lord has pleased to give. So the bodies raised from the empire of death may be changed and organized upon different principles, yet they remain the same bodies. This, he illustrates by saying, "All flesh is not the same flesh"—men, beasts, birds and fishes have different flesh, yet all is flesh. The different basis of organization does not make one flesh and another something else. There are also different bodies; some celestial, like the sun, moon and stars; and others terrestrial, like mountains, trees, rocks and flowers—but the glory of all bodies varies, of those on earth, and of those in the azure skies. So it will be in the resurrection. The resurrection of the dead will be analogous to the springing up of the grain; and the nature of their bodies, may be compared to the different degrees of splendor and magnificence of bodies, on the earth, and in the sky.

In verses 42—44, he directly expresses the nature of the change of the bodies in the resurrection from what they were while on earth. The body is sown in corruption; but *this body* is raised in incorruption, and no more liable to sickness, death and putrefaction; it is sown in dishonor, being loathsome in death, and an offensive, putrid mass in the grave; but it is raised in honor, beauty and glory—excellence and perfection will adorn it: it is sown in weak-

ness, liable to derangement and prostration ; but it shall be raised in power, free from fatigue and lassitude ; it is sown a natural body, and raised a spiritual body. “ There is a *natural* body and there is *spiritual* body.” It is apparent to all, that there is a natural body, and it is equally certain that there is a spiritual, though not proven by the same evidences and clearness, yet based on divine authority. The meaning and difference of the phrases, a *natural* and *spiritual* body. They are placed in contrast, and must convey an opposite sentiment. The term *natural* embraces the peculiar organization, the relations and conditions of the body, which fit it for this world and answer its destiny on earth ; while the term *spiritual* means, that the body will be released from every feature and relation necessary and *peculiar* to its existence on earth, and unfitting it for the employment and service of heaven. The *spiritual body* does not mean something the opposite of *matter*, for we cannot affirm a *body* of a pure spirit—spirits have no bodies—and the apostle has all along been proving that the same body which was sown, shall be raised ; therefore the spiritual body must be *matter*, and *matter organized*, but upon such principles as shall preclude the *mere animal nature* in man, which is an appendage to the body peculiar to the earth. The natural body is adapted to the condition and operations of this gross earth, while the spiritual body is endowed with capacities and a nature peculiar to heaven, and like the glorified body of Christ.

The nature and origin of a *natural body* and of a *spiritual*, the apostle farther illustrates and amplifies in verses 45—49. Adam was possessed of a natural body, endowed with animal life, relations and affections, and dependent on food to replenish the waste of his body on earth—so far as his earthly body was concerned, it must derive its support from the earth. But Christ had a glorified body, spiritual, and

the source of quickening and support within itself, and not dependent on foreign aid and support. The body we derive from the first man, is like his, weak, sickly, subject to pain, distress and death; but the body we shall get from Christ by the resurrection, will be like the body of Christ, for he shall "change our vile body and fashion it like unto his glorious body," no more dependent on the gross materials of earth for support and continued existence; for the mainspring of life shall be located in its organization. Such a body is desirable, therefore, the saints of God anxiously await the second coming of the Lord of glory, and the redemption of the body. Their soul was made holy, and redeemed in time by faith in Christ, and now the body awaits the regenerating efficacy of the power of God, exercised in view of the atonement. This is certain to the saints; just as infallible as that they once possessed bodies like Adam, weak, liable to decay and corruption. They shall also have bodies like the glorified body of Christ.

God is not only able to raise the dead, to change their bodies after passing through the ordeal of the grave, to organize them upon a different basis fitted for that world; but it is absolutely indispensable that the bodies of the saints should be different from what they now are. "Flesh and blood cannot inherit the kingdom of God;" such fragile, corruptible and mortal bodies as believers have in this world, are unfit for and cannot be admitted into that world, where sickness, decay disease and putrefaction are never known. That which is in itself corruptible can never be adapted to a state of existence, relations and employments, where all is incorruptible.

The dead are prepared for their existence, while those who are living, praying and waiting for the coming of the Lord, are changed in the twinkling of an eye, at the last trump. The bodies of the living and dead shall have the



same renovation, and be organized alike after the model of the Saviour's glorified body. If the work of raising the dead bodies to life, strikes infidelity with incredulity and amazement, what heightened astonishment will be produced by the act of power that shall change the weak, sickly and corruptible bodies of all the saints, who shall be living and abiding on the earth at the moment of the resurrection, making them glorious, and adapted to the condition of the future world. The burst of praise, that shall roll up its magnificent tidings along the sounding skies, as the ascending millions of saints redeemed in soul and body, shall leave the earth to the curse and winding sheet of fire, will be a scene that shall produce a thrill to the farthest limits of Jehovah's empire. Death will be conquered and the grave spoiled, when the ecstatic song of the redeemed, shall commingle with the choral notes of descending angels, in myriad throngs, to welcome them to higher and heavenly joys, as the fruit and gathered harvest of the mediatorial reign of Christ.

“Thanks be to God who giveth us the victory.” All the saints of God obtain a victory over sin, death and the grave, through the Lord Jesus Christ. The victory over sin, they secured by faith in Christ,—of this they enjoyed the evidence and assurance; but the victory over death and the grave, the apostle has explained and proven in this chapter; he has dispersed the horror and gloom of the grave, raised the curtain of life and immortality, and permitted us to scan the full and earnest commencement of eternal life, and rivers of unfathomable glory. In view of all these things—be steadfast in faith and abounding in the work of the Lord, for such labor shall not be in vain; for Paul also labored and suffered, “if by any means he might attain unto the resurrection of the dead.” At death, he found the crown of righteousness, and his sleeping body awaits the

consummation of the mysteries of God on earth, and the closing up of the Saviour's mediatorial reign. It will feel the voice of that trump which shall startle and rock the mansions of the sleeping dead, and arise.

We think, that we have amply proven the doctrine of the resurrection of the dead; and that the argument of Christ in Luke xxii., and of Paul in 1 Cor. xv. do, by no means, sustain the system of Universalism; but rather nullify all its claims of deducing the final holiness and happiness of all men, from the simple fact, that all the dead shall be made alive. The passages already considered are those which are relied upon by Universalists, in order to prove the reconciliation of all the world to God by the resurrection, and we have found that they do not answer their purpose, but rather lay prostrate the daring assumption.

We have a few more passages, which we shall quote, to prove directly, the truthfulness of the doctrine of the resurrection, as understood by us. We might, however, rest the argument here; for if we have effectually routed the proofs of Universalists, relative to their notion of holiness and happiness in and by the resurrection, then it must be true, that all who are not made holy by faith in Christ prior to the resurrection, shall fail of heaven.

1. The resurrection will be general. All mankind will be raised—all the generations of men, who have lived in any age of the world, shall come forth to life again. This is admitted, and needs no proof in this connection.

2. The specified time of the resurrection, is at the termination of Christ's mediatorial reign.

Though Universalism has not as yet determined and settled the time of the resurrection from the dead, whether *immediately after death*, or gradually effected in the hand of God, at a subsequent time; whether it will be *simultaneous* with all, or as each individual becomes prepared for

the event ; nevertheless, matter of fact and Scripture have passed judgment upon this question. Some have said, that the resurrection is past, in this they erred, and overthrew their own, and the faith of others. Matter of fact points to the grave and the charnel-house, and there the mouldering bodies are still reposing; therefore, the dead have not risen. Christ, the first-fruits has made his appearance from the mantling darkness of the grave, clothed in beauty and immortality ; but those who are Christ's will not awake and leap forth out of the prison-house of death, till Christ come, and angel-trumpets sound the jubilee. He must destroy death, the last enemy of the children of God, and that will take place at the time when the mediatorial kingdom shall cease. But Christ is still Mediator, therefore the dead are not raised. The time is, at the closing up of the affairs of this world.

3. The same contrast of character seen in this world, will be disclosed by the resurrection, and fix the destiny of all men accordingly.

Beyond successful contradiction, there is a broad contrast of characters among men in this world, and we are assured by Scripture that the same will exist beyond the grave.—There is nothing in mental or bodily anguish, in sickness, affliction, death, the grave and the resurrection, adapted to change the heart to holiness and the character to righteousness. They who die in sin, will arise to condemnation and everlasting contempt. We read in Dan. xii. 2. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Here we have the condition of “life” put in contrast with “shame and contempt.”

1. Thess. iv. 14. “For if *we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him.*” Those who are dead in Christ,

died while christians, God will bring up from earth with Christ, the first-fruits. In order to die in Christ, we must believe in him and trust in the atonement. The wicked do not die in Christ, but in their sins, and they have no assurance of rising with Christ. "The dead in Christ shall rise first." At the very time when the Lord shall descend from heaven with a shout and the voice of the archangel. As they left the world with a righteous character and holiness of heart, so they shall awake in Christ, and enjoy their destined lot in the presence of the Lord.

The apostle Paul suffered the loss of all things, and deemed them worthless, that he might be found *in Christ*, and be clothed with the righteousness of God by faith, that he might fully know him and the power of his resurrection, to be *like Christ in life and in death*, that by "any means he might attain unto the resurrection of the dead." Phil. iii. 11. As Paul believed in the resurrection of all the dead, and therefore he would be "made alive" as a matter of inevitable consequence, he wished to express something more by the resurrection, and had evidently in view the resurrection of the righteous. To attain this, required effort, faith and a christian life and death, and he felt resolved to apprehend, to seize such a glorious boon, such an honorable distinction and such immortal blessedness, by any means.

The christian era disclosed times of persecution and trial, believers in Christ were destroyed; some recanted, saved life and were restored to the bosom of their families; while others would not accept a deliverance from the sentence of martyrdom by a renunciation of their faith; for they wished to "obtain a better resurrection." Heb. xi. 35. Should they renounce religion and die a natural death, they would be raised in the general resurrection; but they preferred to die as martyrs, and to fall asleep in Christ, that they might obtain a better resurrection, that of the right-



eous to glory and immortal blessedness. We not only learn a distinction in the resurrection, and a difference in the characters of those raised, but also that the conduct, faith, life and character exert their influence and determine the *time*, *manner* and *reward* of those who are raised.

We read in Acts xxiv. 15. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just and unjust*." Luke xiv. 14. "Thou shalt be recompensed at the resurrection of the just." Paul teaches that there will be a resurrection of the dead—that the Old Testament taught this doctrine—that the Jews, especially the Pharisees, believed and hoped for the resurrection of the dead—that the resurrection would be general, including the just and the unjust, and this the Savior confirms. Those who die as the saints of God, shall rise and be holy and just; but those who die in their sins, shall rise, but it will be among the wicked and the unjust. It is well known and acknowledged, that the great majority of the Jews believed, that the wicked would be raised to life with the same character they had when they died, and that after the resurrection, they would be cast into hell and be punished forever. Now, this dogma, however horrible to the refinement and sensibility of Universalists, was nevertheless believed, and instead of being confuted by Christ and his apostles, they constantly employed language and expressed sentiments which would naturally confirm them in their faith. Therefore, they either disregarded error, or else the doctrine is true. The latter must be the case, for they repeatedly and constantly assailed and controverted the prevailing errors of the day.

We quote John v. 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall

hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This passage proves the same point, and the reader will find an exposition of the text in the chapter on Future Punishment.

We have now investigated the position, "that the whole race of men, shall be made finally holy and happy in heaven, by the resurrection of the dead," and in all its proofs, aspects and bearings, we discover no adequate cause adapted to produce the radical change, the holy dispositions and righteous character, indispensably necessary to stand approved before God, and be qualified to enjoy unsullied pleasures. We find no proof of the design of the resurrection to change and prepare the soul for glory; but rather, that it merely makes alive the body, leaving the soul as it was found in death. We have been impressed with the truth of the resurrection, of the righteous to life, and the wicked to damnation; that by faith in Christ, and the belief of the truth, men become the children of God and sanctified in heart, and thus only become prepared for the resurrection of the just, and to participate in the service and joys of the future and spiritual world;—that all those who are Christ's in life, shall die in the Lord, and then God will bring forth with the Savior in the first resurrection, changing their vile bodies, and fashion them like unto his glorious body, beautiful, incorruptible and immortal in heaven. These are words of consolation to the afflicted and dying children of God, and they are commanded to cheer each other with these blessed promises.

But let none of the wicked, polluted by sin and debased in their affections and moral principles, delude their mind, and pervert the truth and promises of God into falsehood and hypocrisy, and build upon the quick-sand; and yet

hope, in their vain dreaming, to enter the paradise of God and join the sacramental throng, in the sweet employment of prayer and praise. Their hope will certainly be blasted, and mantle the soul with shame, leaving them to the elements of perdition. "Awake to righteousness and sin not," 1 Cor. xv. 34.

## CHAPTER XII.

### THE FUTURE AND GENERAL JUDGMENT.

*“ Then shall ye return, and discern between the righteous and the wicked: between him that serveth God, and him that serveth him not.”* Mal. iii. 18.

THE people, in the days of the prophet Malachi, became profane in sentiment, reckless in conduct, and infidel in their faith. They denied the judgment of God, and the rewards of that day; nevertheless the prophet emphatically declared unto them, that the time would arrive, when an unerring line of demarcation would be drawn between the righteous and the wicked, and then all might discern between the lover and hater of God.

So also in these last days, have arisen scoffers, saying: “where is the promise of his coming?” there will be no distinction of characters subsequent to the resurrection, and there is no period of time especially reserved for the adjudication of the destiny of the world. But notwithstanding the pretensions of worldly wisdom, human arrogance, and hoary systems of delusion; *the time*, full of wonders, amazement, ruin and triumph, will suddenly burst upon a risen world, arraigned before the tribunal of heaven. The mouldering graves will be pillaged, the bolted charnel-house will be broken open, and the green tumultuous billows of the ocean, will be rolled back from their lasting beds, and the dead shall come forth to judgment; their character searched, their hope tested and their destiny sealed. To



bring forth piety in its true glory and excellence ; to show up sin and rebellion in their naked deformity and unreasonableness ; and to vindicate the government and providence of God to universal satisfaction—it is indispensable to transact the business, and conduct the proceeding of the Final Court of heaven, with publicity, and before the gaze of a world's assembled intelligences.

The prevailing opinions of Universalists, in reference to the Judgment of God, are antagonistic to the views generally entertained by the orthodox and the world. This doctrine has not escaped their pruning knife, any more than those we have already considered. It will be seen, that the system of Universalism, assumes an attitude of entire revolution in the province of theology, as heretofore maintained and taught—all the world, the learned divine and sound philosopher, have been wrapped in palpable darkness and disgusting ignorance ; and so the children of men would have lived and died, had not in these last days, men risen up from apparent obscurity, with little influence and but a smattering acquaintance with science and the languages, to teach the erring and deluded world, that they had drunk in a false and horrid theology. That the entire category of doctrine as taught and defended by the fathers of the christian church, (perhaps, the wild, speculative and enthusiastic Origen, excepted,) by Luther and his coadjutors in the Reformation, by Knox, Wesley, Whitefield, Knapp, Dwight, Edwards, and a constellation of brilliant divines, and by all orthodox people of the present day, is radically erroneous, absurd, and a worthy offspring of heathen superstition and mythology. Although, all this is hardly credible, yet so Universalism would have all mankind believe, and be saved.

Universalists teach—

*That the judgment began more than 1700 years ago,*

*and that there will be no judgment after death and the resurrection.*

So generally and unreservedly is this doctrine taught by the preachers of this faith, and so universally do they decry a judgment after death, that extensive quotations, in proof, are not very requisite; however, a few will not be irrelevant and out of place. We will take those of recent date.

E. M. Pingree, in his discussion with Mr. Rice, holds the following language in his exposition of 1 Cor. xv: "The kingdom which the Son is to deliver up to the Father, is the kingdom which the Father gave to the Son 1800 years ago, when his kingdom was established. *He now reigns, and rules, and judges men according to their works.* When this work is *done*, all are made pure and holy; then his kingdom is to be delivered back to God, and 'God is to be all in all.' " According to Mr. P. the Lord is *now judging the world* during his mediatorial reign, and as the Savior closes this kingdom at the completion of the resurrection and surrenders it to God; therefore there will and can be no judgment after the resurrection. But does reason teach, that Christ can be our Advocate and Judge at the same time? Is this sentiment not in stern conflict with all our notions of the character of civil judges, and all civil proceedings? The advocate at the bar, cannot at the same time be the judge upon the bench.

D. Skinner, of Utica, N. Y., in reply to A. Campbell, in their discussion, p. 369, says: "So far from the judgment mentioned Rev. xxii. 11, being the 'final judgment,' *as you term it*, the context clearly shows that it was then, (nearly 1800 years ago,) about to take place, and history proves it did. The verse before it, says, '*the time is at hand*,' and the verse after it, says, 'and behold *I come quickly and my reward is with me, &c.*' " The connec-

tion shows that Mr. S. referred the judgment to the event of the destruction of Jerusalem. He asserts that the book of the Apocalypse was written prior to the destruction of Jerusalem and the Jewish polity, and that all the curses recorded, were mainly realized at that event, and the blessings promised were enjoyed in the gospel of Christ. Many of the preachers of Universalism, refer the judgment to the overthrow of Jerusalem, and the destruction of the religion and polity of the Jews ; but others connect it with the entire mediatorial reign of Christ—sin, judgment and punishment go hand in hand, throughout the cycle of human existence.

Mr. Eli Ballou, in a discussion with Luther Lee, in 1842, expresses his sentiments, as the views of Universalists generally, in the following language, “ Your mistake consists in supposing that there will be sin and punishment after Christ gives up his mediatorial reign. He commenced the *work of judging, rewarding, punishing and saving the world*, at the establishment or *setting up* of his kingdom in the earth, and this work he will continue, until it is completed. Every advance of Christ’s kingdom in the world, is a part of his second coming, or his appearing in his kingdom ; and in my judgment, every text in the New Testament which speaks of Christ’s coming, as then future, relates to his second coming, or “ his coming in his kingdom.’ ” Again, “ I believe, that when the ‘ Son of man came in his kingdom,’ he commenced the work of rendering unto ‘ *every man* according to his works ; because He then became the judiciary and executive authority of God’s moral government.” “ At that time, [destruction of Jerusalem,] Christ commenced judging the world, and ‘ all nations’ were then put under his retributive administration, and he will continue to *judge*, or *reign* in his kingdom until all enemies are subdued to him, &c.’ ” We learn from Eli Ballou that

Universalism teaches. 1. That the second coming of Christ took place at the destruction of Jerusalem. 2. That the kingdom of Christ was set up at the time Jerusalem and the Jewish polity were overthrown. 3. That then Christ began to judge and furnish the world and *every man* according to justice and their works. 4. That the judgment of God will close when, (and certainly then,) the mediatorial reign of Christ shall terminate.

A. C. Thomas, in the "Lowell Discussion," in noticing the position of Luther Lee, says: "Your first letter, is devoted to the proof of the two positions: 1st. That there will be a day of judgment after the resurrection; and 2d. That there will be punishment in the immortal resurrection state. *Now I deny both these doctrines, &c.*" "You date it [the judgment] *at the close or delivering up* of the kingdom at the resurrection, whereas I have proved that it belongs to the *beginning or setting up* of his kingdom." "That it [the judgment] belongs to the *beginning or setting up of Christ's kingdom*—and to its *progress*, and not to its consummation." It will be perceived, that Messrs. Pingree, Skinner, Eli Ballou, and Thomas, harmonize in their views, in their rejection of the doctrine of the judgment after the resurrection, and in maintaining that the judgment began with the commencement of the gospel dispensation, which they date at the destruction of Jerusalem, and that it will continue with the *progress* of the mediatorial kingdom of Christ. We might add the testimony of Hosea Ballou, Balfour, Whittemore, O. A. Skinner, Williamson, Sawyer, &c.; but it is not necessary. There appears no greater agreement on any doctrine of Universalism, than in holding, that the judgment of God is carried on in time, and that every one is rewarded and punished in this life.



## THEIR PROOFS.

1. All the passages which speak of the coming of Christ, which announce threatening and wrath, and those which speak of rewards, of life and blessedness, have particular reference to the *setting up* and *progress* of Christ's kingdom on earth, to the destruction of Jerusalem and the Jewish polity, and to the blessings of the gospel economy. Thus they sweep away with one broad assertion, the entire chain of proof and divine testimony, which has usually been relied upon to establish and defend the doctrine of a Final and General Judgment. Many of those passages we have already considered, and defended their designed and appropriate application, which we need not repeat in this place. It has always been and ever will be a fruitless task, to harmonize the Scriptures with the views of Universalists relative to the judgment.

2. They appeal to a few passages directly to sustain the doctrine, that Christ began to judge the world at the *beginning* of his gospel kingdom, and not at the consummation of that kingdom.

2 Tim. iv. 1. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at *his appearing* and *his kingdom*." This passage is quoted by Universalists, to prove that the *beginning* of the kingdom of the gospel and of the judgment, commenced at the same time, and progress together. The following is the comment of Abel C. Thomas on the passage, "The passage plainly treats of Christ's appearing as a judge, at the date of his appearing as a king. The reference is to the *beginning* or *appearing* of his kingdom, and not to its closing scenes. He was to act in the capacity of a judge 'at his appearing and his kingdom, &c.'" There are insuperable objections to the interpretation and use of the above passage, as made by Universalists.

1. The time spoken of by Paul was still future, whereas if Christ began to judge and reward the world at the *setting up* of his mediatorial kingdom, then the work had already been in operation for more than 30 years. We are aware that Universalists assume the position, that the kingdom was *set up* or *commenced* at the destruction of Jerusalem, but this needs proof. If at any particular time Christ began to act as Mediator, it was *immediately* after his resurrection; for he says, "*All power is given unto me in heaven and in earth.*" Matth. xxviii. 18. Then he began to reign in his mediatorial kingdom; and all the power and authority of the kingdom were conferred upon him by the Father—"all things are delivered unto me of my Father;" (Matth. xi. 27,) and no where is it stated that he was crowned *a king*, and elected as a *judge*, at the destruction of Jerusalem. In Rom. xiv. 9, we learn how Christ became entitled to this kingdom: "For to this end Christ both died, and rose, and revived, that he might be LORD both of the dead and living." "This he actually assumed before Jerusalem was destroyed, for we read 1 Peter iii. 22: "Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him."

If the judgment began with the gospel dispensation, then the gospel era had not yet commenced, when Paul wrote his second epistle to Timothy, about 65 years after the birth of Christ; for the time he alludes to was still future, when Christ "shall judge the quick and dead at his appearing and his kingdom." But this era of grace and gospel refreshings had long since begun; even in the days of Christ's personal efforts, "the kingdom of heaven suffered violence and the violent took it by force;" and in the day of Pentecost, the prophecy of the outpouring of the diving spirit was realized as a gospel blessing; and the partition wall

between the Jew and Gentile was broken down and the people were justified and made one family unto God by faith. Then the *setting up* of the gospel kingdom was not referred to by Paul in 2 Tim. iv. 1; but another event in which Christ shall judge the living and dead. The reader may peruse and collate the following passages, teaching the kingdom of Christ: Ps. ii. 6; lxxxix. 19; cx. 1—3. Is. ix. 6, 7. Dan. vii. 14. Luke i. 32. John xvii. 2. Eph. i. 20, 21. Heb. ii. 8. Rev. xi. 15.

2. "At his appearing and his kingdom," as used in the text, does not necessarily refer to the setting up, or beginning of the gospel kingdom; but to the appearing of Christ at the end of the world, and to the full extension and establishment of his kingdom. We have already given one incontrovertible reason, why it must refer to an event subsequent to the beginning of the gospel economy, for a different period of time is referred to. At the time of the appearing of Christ and at his kingdom, Christ shall be Judge and arraign before his tribunal, the quick and dead, or the whole human race. These scenes will transpire at the same time or in swift succession. What is therefore to be understood by the phrase, "his appearing?" The term "appearing" is used in various passages, and in such connections as preclude the possibility of referring to the *setting up* of his kingdom. It implies his "second coming" and that is still future. 2 Thess. ii. 8. "Then shall that Wicked be revealed, whom the Lord shall destroy with the brightness of his coming"—literally by his *appearing*. All respectable Biblical interpreters refer this passage to the downfall and overthrow of Roman Catholicism; this wicked Power shall be destroyed at the appearing of Christ; but this Roman Beast still reigns and sits in the temple of God, therefore the second coming of Christ is still in the future. Had the second coming of Christ taken place at the beginning

of the mediatorial reign of the Savior, then the Roman Beast would have been destroyed before he existed, which is absurd.

Paul exhorts Timothy, (1 Tim. vi. 14.) "That thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ." Paul still anticipates the *appearing* of Christ, but Universalists put it in the past. Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The Apostle looked forward to the time, when his race should be run, his battle fought, and his faith perfected; and then he expected to lay hold on the crown of glory, as the reward of fidelity to be bestowed by Christ the righteous Judge, and all others should likewise be rewarded who loved his appearing *at that day*—the day of judgment. (2 Tim. iv. 7. 8.)

The *appearing* of Christ refers to his second coming, and all rules of interpretations which would make his first coming *literal and personal*, will, when applied, teach his second appearing as *literal and personal*. The same reasons exist for the latter, which exist for the former.

"And *his kingdom*." Christ came into the world, he has sent forth his proclamation of submission and mercy, and the Spirit is still convicting of sin, of righteousness and of Judgment; all this had a view to the establishment of the kingdom of Christ on earth—the *beginning* is made, but the *completion* is still in the future. And when fully established, it will be manifest to the universe. The saints shall be purified, his enemies be made his footstool, and death and the empire of the grave vanquished; then shall "his kingdom" be finished, and that feature of it which is mediatorial, shall be surrendered to God, or be abrogated, and the Savior's kingly dominion shall have no end. Paul says, "Thou hast put all things in subjection under his feet,



&c.—But now we see not yet all things put under him.” (Heb. ii. 8.) This kingdom is not yet completed, but it will be at the second appearing of Christ, the great God, when he shall judge the living and dead.

3. Christ cannot judge the living and the dead until his mediatorial reign shall be terminated. The *living*, those who are alive on the earth, and the *dead*, those who are held by the empire of death, when the second appearing of Christ shall take place, all will be judged by him; but before the dead can be judged, they must be raised, therefore the *time of his appearing, and his kingdom, and the Judgment*, will be *at, and after* the resurrection.

However, Universalists intimate that the *living* and the *dead* refer to the *spiritually alive*, or the christian, and to the *morally dead* or the sinner; and for proof they cite 1 Peter iv. 5, 6. “Who shall give account to him that is *ready to judge* the quick and dead. For, for this cause was the gospel preached also to them that *are dead*, &c.” The apostle addressed christians and the elect of God, through sanctification of the spirit and obedience, and spoke of the contumely they endured in consequence of their strict piety; but their motives, principles and life would be vindicated and justified when they should render up their stewardship to Christ, who is well prepared and qualified to judge the human race—not the then living only, but also all the dead, including the rational and accountable world. That those, who are already dead, might also be judged with the living, they had the gospel also preached to them. Those dead who had the gospel preached unto them while living, shall be judged by Christ by the rule of the gospel, and those who died under the law and those who only enjoyed the light of nature, shall be judged by the truths and light they had, but all shall stand in the Judgment.

It is unquestionable, that the phrase, “*the living and the*

*dead*," refers only to the living on the earth and the naturally dead. It is so used and understood by Paul; (Rom. xiv. 9.) and by the angels "Why seek ye the *living* among the *dead*;" (Luke xxiv. 5.)

4. It is inconsistent for Christ to be the Mediator, Advocate and Judge, at the same time. He came the first time, to save the world, therefore he came to mediate and advocate our cause; and not to condemn the world, hence he did not assume the character and tribunal of the Judge. John iii. 17. "For God sent not his Son into the world to *condemn the world*; but that the world, through him might be saved." He must first needs judge before he can condemn; but this was not his purpose, for while he stands forth as Mediator and Savior, he cannot be the Judge. When the economy of redemption shall end, and Christ shall conquer all his foes beneath his feet and break the empire of death, then he shall display at his second coming the power and glory of his kingdom, and judge the world in righteousness.

Another portion of Scripture on which Universalists greatly rely to prove the Judgment at the *beginning*, and not at the *consummation* of the kingdom of Christ on earth, is found recorded in Matth. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." The reader may refer to the parallel passages as recorded by the other Evangelists, teaching mainly the same sentiments, with a little variation of language. Mark viii. 38; ix. 1. Luke ix. 26, 27.

Universalists use the passage, "There be some standing here, &c." as the key to interpret this Scripture, and apply it to the destruction of Jerusalem, which was overthrown

in the life-time of some who heard Christ; and as the coming of Christ is spoken of in connection, therefore they infer that He came to Judgment at the same time. The description in Matth. xxv., of the coming of Christ in glory and with the holy angels, they interpret in the same manner and apply it to the same event. Hence, it appears that Matth. xvi. 27, 28. is their starting point, and the foundation of their theory of the Judgment. Different commentators apply the passages to different events—some to the overthrow of Jerusalem and the Jewish polity, while others disconnect the passages, and apply verse 26 to the end of the world and the final Judgment, and verse 27 to the full development and spread of the gospel. We shall venture our views in as condensed a space as possible; and yet cover sufficient ground to develop the truth.

### 1. *The import of the kingdom of God.*

Whenever it is called the kingdom of God, it has reference to God as its author; or of Christ, it refers to him as the administrator of the kingdom; or of heaven, as divine and spiritual in contrast with the kingdoms of the earth. That system of law, government and administration which God has instituted, and is constantly administering over the limits of his empire, is called a KINGDOM. It affects the general movements of the inanimate creation, it includes and directs divine providences, and extends its truths, inducements and persuasions over the rational world. To govern and promote the happiness of accountable intelligences, was the chief object of the institution, and is still the grand design of the administration of the *kingdom* of God. The reins of government, placed in the hands of the Messiah, were designed to control the whole machinery of the Universe—all authority and right to rule in heaven and earth, were given to Christ. All the arrangements, instru-

mentalities and agencies of this kingdom are surrendered to Christ and are at his disposal—the invisible God is embodied and manifested in Christ, as the Supreme Ruler of the Universe. In the department of that kingdom which develops the system of grace, and has in contemplation the renovation and restoration of our apostate race, upon the condition of faith in Christ, has distinct and various instrumentalities and agencies under the special appointment and control of Christ, as Mediator and Savior. And whenever these act as designed, Christ is manifested and should be looked upon as acting. When truth is revealed, it is revealed by Christ—when divine providences pervade the earth, they are the representatives of Christ—when the ministry of the gospel, and Spirit of heaven operate, they are under the sanction of Christ. *The Son of man*, in view of his suffering and death and the moral worth of his labor to the Universe, became entitled to all this honor, regal dignity, universal homage, and supreme authority. As the Sovereign Potentate of the Universe, all things which transpire within the limits of his boundless province, are either brought about by the agents of his appointment and control, or by his Sovereign permission in the constitution and arrangement of his empire and kingdom. (For there is freedom of will, wherever will is found.) This view of the kingdom of Christ will facilitate a comprehension of the “coming of Christ.” Ep. i. 20—22. Col. i. 15—17. 1 Peter iii. 22. John xiii. 3. John xvii. 2.

2. *The coming of Christ*, as used in the Scriptures. As Christ possesses all power and authority in heaven and earth, being Head of the church and moral Governor of the world, he employs agencies in the execution of his plans, whether in the bestowment of blessings or in the exercise of vengeance; and whenever those agencies are operative, they manifest the will of Christ, embody the idea of



“his coming.” Hence, the coming of Christ is applied to different events; however, not rendering nugatory his personal coming at the end of the world. It is sometimes applied to death when closing human existence on earth; (Matth. xxiv. 44;) to the destruction of Jerusalem in breaking it with the rod of authority and displeasure; (xxiv. 27;) to the introduction and preaching of the gospel by himself and his ministers; (John xv. 22. Ep. ii. 17;) when his church or kingdom is powerfully developed, rapidly extended and gloriously established on the earth; (Matth. xvi. 28. 1 Thess. i. 5;) when he bestows the influences of the Spirit and the comfort of the gospel upon his people; (John xiv. 18—23;) and when he pours scathing ruin upon the wicked inhabitants of the earth. (2 Thess. ii. 8.) Wherever divine agencies are at work, there the presence of God is manifested, and rightly represent his coming.

All these are metaphorical representations of Christ's coming; and do not preclude his coming at the end of the world any more than the sacrifices and temple-service of the Jews, neutralized and obviated the necessity of the Savior's first personal appearance. These were prefigurative of the coming and the sacrificial death of Christ, so the figurative coming of Christ under the gospel in rewards and judgments, symbolizes his appearance at the end of the mediatorial reign, to reward and crown his saints, and punish unbelievers.

Christ shall *visibly and personally* return from heaven and appear to the world, (Acts i. 11,)—he shall descend from heaven with angels, with a shout and the trump of God, (1 Thess. iv. 16,)—not as a sacrifice, but as a rewarder of his saints, (Heb. ix. 28,)—and every eye shall see him. (Rev. i. 7.) But now he has ascended to the right hand of God, to intercede, to reign, and to subdue his foes; and he cannot return until the gospel kingdom shall come to a

close. Acts iii. 20, 21. "*And he shall send Jesus Christ,* which before was preached unto you: whom the heavens must receive [retain] until [*achri, while, during*] the times of restitution of all things, &c." While the seasons of refreshing, (verse 19,) or the times of restitution, (verse 21,) or the times of reformation, (Heb. ix. 10,) shall last or endure, being the gospel dispensation, the Lord Jesus who came into the world, died, was preached and ascended to heaven visibly and personally, must remain there until the close of his mediatorial reign, and then he shall return visibly upon the clouds of heaven, surrounded with myriads of myriads of angels, in great power and glory, to judge the world and destroy the disobedient from among his people. (verse 23.) This will be the *coming* of the Son of man as referred to in Matth. xvi. 27. xxv. 31—46. 2 Thess. i. 7—10, etc.

3. What event is alluded to in Matth. xvi. 27? Was it the destruction of Jerusalem; or is it the end of the world when Christ shall judge and reward *every man* according to his works?

Though there was a *providential appearing* of Christ at the destruction of Jerusalem, a shadowing forth of his power and vengeance, yet he did not then come with his "holy angels," (Mark viii. 38,) and in the "glory of the Father," in his "own glory," and the "glory of his holy angels." (Luke ix. 26.) The Romans were not holy, for they were heathens and worshiped abominations; therefore they could not be represented by "holy angels," should human messengers be meant by angels, as sometimes they are by way of accommodation. It could not be the *glory* of the Father to crush and scatter a nation to the four winds of heaven in groans, in wailing, in blood and carnage. It could not be the glory of Christ, who tenderly preserved the broken reed, and who "came not to destroy men's lives,

but to save them," (Luke ix. 56,) and who wept tears of condolence over the doomed city, to send an infuriated soldiery to pillage, and slay, and make as mouldering heap of ruins of the renowned metropolis of the land, with its doomed inhabitants. Nor was it the glory of his holy angels, who are ministering spirits to the heirs of salvation. In consequence of these qualifying adjuncts to the coming of Christ as taught in the text, it cannot predict the development and execution of wrath of the kingdom of Christ, in the overthrow of the city of the Jews, and the abrogation of their civil and ecclesiastical government.

But there is another important circumstance which interdicts the idea of its reference to that event. 'The Son of man, at his coming as taught in the text, "shall reward every man according to his works." It was not possible for this administration of justice to all men to take place, for all men were not there. The good were not all rewarded, unless the Roman army included all the good, and the wicked were not all punished, unless the Jews in the city comprised all the bad. Millions of the human race and hundreds of generations were still reposing in death, and millions more had as yet no existence. The reasoning advanced stultifies common sense, matter of fact, and every logical deduction.

The fact, too stubborn and decisive to be rejected, will ever stand forth in attestation of the truth, that all the administrations of Christ's kingdom were never designed in this world to adequately reward the good, and justly punish the bad. In the kingdom and providence of God, we can not discern between the righteous and wicked, the desert of piety and the demerit of crime—the pious suffer pain, affliction and persecution, and the ungodly flaunt in silks, roll in affluence, ride in splendor, rule with despotism, blaspheme with apparent impunity, and are applauded as gods,

and die with the sympathy of thousands. Eternity alone can right these things.

The context forbids the application of the text to the destruction of Jerusalem. In verses 24—26, the Saviour holds up in contrast the *losing of life* and the *saving of life*, this *world* and the *future world*, the *blessedness* of professing Christ, and the *misery* of rejecting the gospel. He who will save his natural life by disowning Christ, shall lose a blessed existence in the future world, and he who will sacrifice his life here for the sake of religion, shall save his soul in heaven. There is no exchange for the final loss of the soul. This was the Saviour's argument and discourse. It was a great sacrifice and self-denial to be a christian, yet to pour comfort into the disconsolate heart of his people, he promises to vindicate the right, reward the worthy, and crown his people with the glory of his kingdom. He, the Saviour, will come in clouds and glory, with power and myriads of angels, to elevate on high his followers, and revenge their blood and life shed by the hands of persecutors, on the altars of gory gibbets, and in groaning prisons.

The discourse of Christ can have no allusion to the catastrophe of Jerusalem, but alone to his second coming to judge the world in righteousness. This interpretation is the most natural, obvious and the only reconcilable one.

As the natural and obvious meaning of verse 27, can only be answered in the coming of Christ in the Judgment-day; so the natural interpretation of v. 28, must apply it to an event preceding the Judgment. "Verily, there be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom." It is declared in the text, that the *time* of his coming in his kingdom will be prior to the death of some whom he then addressed; therefore, this passage cannot refer to his coming in the Judg-



ment. At what particular preceding time or event is not specified, only it should be in the life-time of some standing there. This passage speaks of his *coming in his kingdom*, while the former says nothing of *his kingdom*, but with his angels and in his Father's glory. There is as obvious a difference in phraseology as there is in their import.—Christ's kingdom has three distinct ideas. It is a government over *all things*—over the rational world, (Ep. i. 21,) —and over the church (v. 22;) and in this latter sense the kingdom of God was entered by those who had zeal and were in earnest in the days of John Baptist; and in this kingdom of God, no vile or idolatrous person shall ever enter. (Ep. v. 5. Col. i. 13.)

Whether the Saviour had particular reference to the manifestation and powerful extension of his kingdom over the world in evangelizing it, or to his kingdom as exercised "over all flesh," (John xvii. 2,) the rational world, which afforded room for dispensing temporal and spiritual blessings, and public calamities and judgments, is not easily decided. It may include the overthrow of Jerusalem and the dispersion of the Jews as the foes of his kingdom; but it seems more natural to apply it to some preceding events, for this reason. If the Saviour addressed his disciples, for aught we know, John was the only apostle living at the catastrophe of Jerusalem, yet the Saviour says *some* shall not taste of death, implying more than one. In reading the passage and what follows as recorded by Matthew, Mark and Luke, the candid reader would naturally infer, that the Saviour spoke relative to his transfiguration on the mount. This was a splendid and overwhelming manifestation of the glory of Christ's kingdom. It doubtless includes the day of Pentecost, and the subsequent development and spread of the gospel.

This is natural. As the Great Teacher had been speak-

ing in reference to persecution, distress and loss of life for the cause of religion, the disciples might have concluded, that, in view of the infuriated state of the world, all would soon fall victims to persecution and death, as well as Christ himself; but he intimates, that this shall not be the case, for some of them should not die before they would witness the triumph of this kingdom, its extension and establishment, and the people become persuaded, that Christ directs, controls and imparts divine power to its principles; therefore, the folly for men to oppose and attempt to destroy it.

We know of no other consistent way to explicate this Scripture, and to us it appears entirely satisfactory and conclusive. If it has dispersed all doubt and obscurity from the mind of the reader, we are prepared to state some direct proof of a future and general Judgment.

1. The Judgment will be *literal* and not a mere *feint*—all figure and metaphor—the *appearance* and not the *reality*.

The Judgment, which shall investigate the character and determine the destiny of the children of men, will be a real transaction. There will be a Judge, an assembled world, a scrutiny of human character, and appointment of the destiny of each individual. That metaphors and high-wrought figures are employed to describe the scenes and transactions of that Day, is undeniable; and instead of lessening the reality, they are used to heighten the majesty and the more graphically to describe the *substance* of all catastrophes. No language and powers of description are adequate to the task, but those of inspiration and of God. Instead of the Judgment being a mere *spiritual affair*, it will be invested with dread reality, and all the natural attendant circumstances shall constitute it, a *day of wonders*, and unprecedented in the annals of time.

To prove the *literal occurrence* of the Judgment, we

need but appeal to the apostle Peter, for he amply sustains this doctrine in his second epistle and in the third chapter, where he records a comparison between the Flood and the Judgment. Though infidels scoff and deride the promise of the coming of the Lord, nevertheless it will be as certain, and as real, as the flood which swept the antediluvians from the face of the earth. It cannot be interpreted metaphorically, but the record of the moving scenes of the "day of Judgment and perdition of ungodly men," must be understood as a literal description, in the words of prophecy, of the final destruction of this mundane system, and the closing of the mysteries of God upon earth. It is true, that some expositors of the word of God, refer the prophetic account to some awful earthly calamity; to Jerusalem, or some national affliction; and they introduce as parallels and confirmatory of their position the prophetic accounts of the destruction of Idumea, of Egypt, and of Jerusalem by the Romans. The highly figurative language there employed depicts awful catastrophes; but the very language shows that it is to be understood metaphorically. "All the hosts of heaven shall be dissolved and the heavens shall be rolled together as a scroll," they shall fall as the falling leaf and fig from the fig tree; (Is. xxxiv. 4;) the stars, the sun and moon shall be darkened and be covered with a thick cloud, and they shall refuse their shining when Egypt shall become the monument of the wrath of God; (Ez. xxxii. 7;) the invasion of the land of Judea and the overthrow of Jerusalem, as prophesied by Joel, are couched in language sublime, moving and highly metaphorical. The approach of the Roman army is represented as causing the earth to quake before them and the heavens to tremble, the sun and moon to throw around themselves the vesture of darkness, and the stars to refuse their shining; (Joel ii. 10;) he will show wonders in the heavens above, and on earth, blood, fire, and pillars of

smoke ; the sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord. (verses 30, 31.) Now all such descriptions are impossibilities when *literally* understood, or at least altogether improbable ; and historical facts prove that there was no literal fulfillment of such language in the overthrow of the land of Idumea, therefore the language was to be understood figuratively. But this is not the case with the prophecy of Peter relative to the destruction of the elemental fabric of the earth, in the “day of Judgment and perdition of ungodly men.” The comparison is between the Flood and the Judgment, as the former was a literal occurrence, so the latter will be—the earth was destroyed by a flood of water, but the heavens and the earth, that now are, are reserved to be burned with fervent heat. The heavens, or atmosphere shall pass away with a great noise, being decomposed, and the electric fires glowing and rolling their storming thunders around creation ; the elements of the earth and the works of men’s hands shall melt as in a glowing furnace—thus after the heavens and the earth are dissolved, and have passed away, the Lord will reorganize a new heaven and a new earth, wherein shall dwell righteousness. As this earth, inclosed with the present atmosphere ; contains sin, rebellion, pollution, and is trodden by an ungodly race ; so the new earth, with the circumambient heavens, shall be the abode of truth, holiness and perennial happiness, and be ever pressed with the footsteps of a holy and sanctified people.

The comparisons drawn and the descriptions given, amply fortify the doctrine, that “the day of Judgment and perdition of ungodly men,” will be a literal and bona fide event—the *event* itself, the circumstances attending and the results experienced, will transpire in order, majesty and re-



ality as portrayed in lively colors by the unerring pen of inspiration.

2. *The Day of Judgment and perdition of ungodly men shall take place after the resurrection of the dead.*

The final Judgment of God cannot take place during the administrations of grace and the moral government of Christ on earth. 1. This world is not the theatre of the equal and adequate distribution of justice to the children of men—the righteous are frequently the subjects of affliction, pain and adversity, while the wicked flourish and revel in prosperity; the most hardened and the vilest of the wicked have less compunction of conscience, and are less sensitive, than those who indulge in sin with some restraint and moderation. The Justice of God will demand an occasion to dispense rewards and punishments with an even hand, conspicuously and to the satisfaction of the Universe of intelligences.— 2. In this world the character, works and influence of men cannot be adjusted, for much of what they have done on earth will exert an influence on mankind, long after they lie in the slumbers of death, for weal or wo. The influence of men of former generations is still sweeping down the current of time, laving its genial waters along the fruitful shores of life, or blasting the blooming flowers of bliss and saturating the moral atmosphere with a deadly miasma.— A Judgment, at the end of time, and exercising exact and ultimate scrutiny over an assembled world, is indispensable. 3. The Scriptures represent the transactions of the Judgment as taking place at the end of the world and after the resurrection of the dead. The Bible represents individuals and nations, and people who had long before gone to the grave, as standing in the Judgment with men of other generations, consequently they must first be raised from the dominion of death before they can be judged.” “It shall be more tolerable for the land of Sodom and Gomorrah

in the day of judgment than for that city." Matth. x. 15. "It *shall be more* tolerable for the land of Sodom than" for the city of Capernaum, xi. 23. 24. So also shall the Queen of Sheba and the men of Ninevah "rise up in the judgment to condemn this generation;" and in order to do so they must first arise from the dead, therefore the Judgment will be after the resurrection. (Luke xi. 31, 32.)

The *world* will be judged at an *appointed time*, and that *time* is represented as *future*, "For God *shall bring* (not has and does bring) every work into judgment" (Ec. xii. 14,) "For we *must* all appear before the judgment-seat of Christ." (2 Cor. v. 10.) Not we *do* all appear, but we *must*, which shows the Judgment to be in the future.—Universalists say, that Christ became the Judge and Executor of God's moral government at the destruction of Jerusalem; if so, then it must follow, either that Christ will not judge the world, and that there must have been two judges, one to judge the people before the destruction of Jerusalem and Christ to judge the people at that event and subsequently to the end of time; or else the Judgment is still future and will take place after the general resurrection. But Christ is represented as the Judge of the world. "He *appointed a day* in which he will judge the *world* in righteousness." Acts. xvii. 31. He shall judge him at the *last day*." John xii. 48. "In *the day* when God shall judge," (Rom. ii. 16;) "the judgment of the *great day*;" (Jude vi;) "to reserve the unjust unto the *day* of judgment to be punished." (2 Peter ii. 9.)

These Scriptures prove that there will be a final and general Judgment at the end of the world and subsequent to the general resurrection of the dead. This excludes the notion, from the category of Scriptural doctrines, that the judgment has been or runs parallel with time, and that *every man* is fully rewarded according to his works in the earth.

### 3. *The Lord Jesus will be the Judge of all mankind.*

A few quotations will substantiate this point. "Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Rom. xiv. 9. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. "To testify that it is he which was ordained of God to be the judge of quick and dead." Acts x. 42. "The Son of man shall come in his glory, and before him shall be gathered all nations."—Matth. xxv. 31, 32. "The Father judgeth no man, but hath committed all judgment to the Son." John v. 22."—In the day when God shall Judge the secrets of men, by Jesus Christ, according to my gospel." Rom. ii. 16. According to the economy of grace, the work of judging the world is assigned to the Son; (Rom. xiv. 9, 10. Acts xvii. 31;) who will be revealed from heaven at that stirring and unprecedented crisis, in his human nature; (John v. 27;) clothed with resplendent glory and armed with omnipotent power; (1 Thess. iv. 16, 17. 2 Thess. i. 7—10;) visible to every eye, and to the mourning tribes of the earth; Rev. i. 7; penetrating and making manifest the secrets and counsels of the heart and disclosing the hidden things of darkness; (1 Cor. iv. 5. Rom. ii. 16;) with dominion and full authority over all flesh; (Matth. xxviii. 18;) and conducting the Judgment with strict justice and righteousness. (2 Tim. iv. 8. Acts xvii. 31.)

"And hath given him authority to execute judgment also *because he is the Son of man.*" (John v. 27.) The Son of God became the Son of man, that he might execute the plan of redemption by his death and resurrection, and that he might judge the human race. He is the Judge of the world, *because he is the son of man*; he assumed human nature. This was necessary from the nature of things. If every eye shall see him, he must be clothed with humanity; if the Judge upon the throne shall be a reality and not a shadow or illusion, he

must be the Son of man. If the world is to be judged, the secrets of men's hearts read, and the hidden transactions behind the impenetrable curtain of darkness disclosed, then the Judge, without controversy, must be "God manifest in the flesh." If it be requisite for acquitted saints to fall before the throne and pour forth a choral song of praise to their Saviour and Deliverer, it would seem important to have the sentence of acquittal pronounced, and the seal of the Father's approbation given by Christ as Judge, to excite and thrill the bosoms of the unnumbered millions of the redeemed, with feelings and emotions corresponding to the work. If it is requisite for the saints to realize and comprehend the true dignity of the nature and character of Christ, they must witness him coming upon the clouds of heaven, with the attendant millions of the sons of light, arraiging the world before his tribunal—the mocked and despised Galilean to sit upon a throne of pellucid glory, wielding the sword of Justice, as keen as light, to reward and adjudge Pilate and Herod with their train of scoffers, mock judges and perjured witnesses. If the wicked shall adequately and keenly feel the atrocity and unreasonableness of their rejection of Christ and rebellion against a holy law, they must stand before Christ, as a visible Judge, feel to their inmost soul the withering and piercing glare of his eye, and hear the *awful sentence* of condemnation and banishment fall from those lips, which once offered life and salvation with indescribable tenderness. All the world shall then see and feel the greatness and reality of the work of Christ, in redeeming the lost sons of men, the wise and sober intention of the entire movements of the economy of grace, and the heinousness of deriding and rejecting life and salvation—the justness of the acquittal and coronation of saints, and the unimpeachable righteousness of the damnation of all the ungodly. The condemned, in feeling the in-



tolerable wrath of the Lamb, who with tenderness and patience waited for their return as repenting prodigals, will seek and pray for some sheltering place from the face of the Son of man, and would gratefully accept the incumbent earth with its rocks and mountains ; (Rev. vi. 16, 17 ;)—but their supplications are in vain, for nature will not screen rebels from its Creator God. The very circumstance, that Christ, the crucified, shall sit as Judge upon his throne, clothed with royalty, and invested with the concentrated power of the eternal kingdom, will enhance the joy and rejoicing of the saints, and render more intolerable the doom of the wicked.

4. *The Judgment and its circumstances will be attended with great pomp and unequaled splendor.*

Revelation has limned the final judgment upon the canvass of the imagination, strengthened and rendered brilliant by inspiration ; every circumstance is summoned to the train to increase the pomp and accumulate the unsurpassed splendors of the day and the occasion. The stupendous magnificence of the scene will fill the amplitude of creation with wonder and amazement. Days of power, terrible in grandeur and fearful in results to the inhabitants of the earth, have passed in swift succession over the dial of time.—The flood, which terminated the old world, filled the earth with electric fires and stunning, pealing thunders, convulsed the ground and poured the maddened waters in torrents and billows in devastation, upon its doomed inhabitants.—The communication and enforcement of a holy law from Sinai's cloud-capt heights, was a day, terrible and full of amazement. Descending and encircling clouds lowered upon the earth, surcharged with angry thunders, fire and smoke—the mountain quaked beneath the tread of the divine Lawgiver, and filled the gazing multitude with astonishment and overwhelming apprehensions, while the trumpet was

waxing louder and louder. The day came when the Saviour was born in the obscure city of Bethlehem, and laid in an obscure manger; but it was a day of uncommon grandeur and ecstasy, it struck the heavenly hosts with thrills of delight and attuned their golden harps with lays of redeeming love, filling the air with music sweet, booming from the azure and star-bespangled sky; the guiding star and a protecting God attended the scene. He lived and died, and all nature, except hardened and rebellious man, sympathised in the funeral train. Days of national greatness and resistless destruction have followed with consternation and ruin. Yet the period has not arrived, when "God made manifest" in humanity, shall pass before the gaze of a congregated world in his creating, reigning and judicial majesty, when all nature shall unlock her treasured honors and pomp, and pour them in royal magnificence into the attendant train of the Son of man; when all the heights of glory, crowning excellence, seraphic music, and the combination of every thing splendid and overwhelming in grandeur, together with tempest, earthquakes, electric fires and pealing atmospheric convulsions, appalling terrors and blackness of darkness shall commingle in unearthly union, and encompass the Judge of all the earth in grand procession. This day will comprise every thing grand in splendor and terrible in aroused vengeance, incomprehensible in glorious brightness, and indescribable in utter devastation; for the issue will be creation uncreated, and all congenial elements, whether material or immaterial, completely harmonized and governed by the laws of eternal destiny.

The dramatic descriptions of that day, include whatever is clothed with beauty, terror, greatness, sublimity and overwhelming glory, and warrant the conclusion, that it will be unparalleled in the annals of time and attended with unsurpassed power. "The Son of man shall come in his glory;"

the uncreated glory he had with the Father before the world was, and possessed when creation sprung into being with life and beauty, and the morning stars sang together for joy; and he shall come in the "glory of the Father," invested with supreme royalty, unlimited dominion, and embodying all the essential attributes of the Godhead; and in the "glory of the holy angels," they will attend his appearing in thronging millions, executing his will, gathering his redeemed children from the four quarters of the globe, applauding his judgments and rejoicing in every decision; because right and just. Lo! he shall come environed with the clouds of light from the bursting, parting sky, and filling in one vast procession the spanning concave, the angel-trumpets sounding the reanimating blasts from the trembling heavens, and rolling in reverberating thunder along the mountains' brow, and through the broken ravines of the earth, startling and revivifying the sleeping tenants of the grave, the charnel-house and watery-deep; they arise and gaze upon the descending Judge—the earth's Judgment-hall is filled with awaiting intelligences, the books are opened and all are judged and doomed to their respective destiny, the acclamation of praise bursts from the lips of all who were sanctified by the belief of the truth; and wailing despair fills with confusion and everlasting contempt the souls of those who obeyed not the gospel of Christ. Then the globe shall be encircled with one sheeted blaze, every mountain a Sinai, and every lake a boiling caldron, for the great day of Assize shall, in scenical exhibitions, reach its height of terribleness and grandeur. Ye seraphs bright! lend the fire of your flaming tongues and comprehensive powers of mind, to paint in true and adequate colors the exhibition of the day and scene. But stop! the day will do justice to the occasion before the gaze of the world, astonished and overwhelmed!!

5. *The Judgment will be conducted upon the principles of eternal rectitude.*

The government of God, and the state of the universe, will demand the full exercise of justice and the equitable distribution of rewards and punishment. And that feature of the Judgment which represents the opening of Books, in order to reveal all the works of men, the hidden springs and movements of Providence, and an ample justification of God before an assembled world of intelligences, clearly teaches the existence of *eternal rectitude* in the proceedings of the Judgment. God represents himself as a "swift witness" against all the workers of iniquity, therefore the "omniscience" of God will disclose the transactions, works and influences of men. (Mal. iii. 5.) The book of divine remembrance shall be opened to rightly represent and justify those who fear the Lord and think with reverence upon his name. (iii. 16) The book of conscience will be opened that each one may witness against himself, and acquiesce in the witness of God. (Rom. ii. 15.) The book of Providence shall trace in dread review the mercies offered and slighted, perverted and despised. (ii. 4, 5.) The book of Revelation, both the gospel and the law, shall be introduced in the Judgment, and shall portray the motives, persuasions and regulations of the moral government of God. (John xii. 48. Rom. ii. 12—16.) And the book of Life shall be opened, and spread before the gaze of the world the registered names of the saints and heirs of glory. (John x. 20. Rev. iii. 5. xx. 12—15.) Now, all this would impress the children of men, that infallible accuracy and rectitude shall guide the proceedings of the Judgment; that every iota of moral excellence, and every foible and sin, shall have found a record on high, and be again disclosed in deciding the destiny of the human family.

Indeed, so the Scriptures summarily and decisively declare. We read in Ecc. xii. 14, "For God shall bring



every work into judgment, with every secret thing, whether it be good, or whether it be evil." The good things and the bad actions, purposes and inclinations of men will be brought before the judicial tribunal of heaven. The righteousness of the righteous, and the wickedness of the wicked shall be investigated—the good things or the bad shall all be remembered and brought into the final account. All actions shall be judged, to decide whether they are conformable to, or in violation of the will of God. Every secret, or hidden crime, or act of benevolence shall be made manifest. This will impart a just and righteous character to the proceedings of the Judgment. The text does not declare that *every man* will be rewarded or punished for *every action* of his life, as Universalists would argue; but that every work shall be brought into judgment. It is necessary that all things, whether good or evil, should be brought to judgment to vindicate the government and providence of God; but many evil deeds will be remembered no more against those who committed them, because they have turned from them, repented and obtained mercy, and done that which is lawful and right; (Ez. xxxiii. 14—16;) and the good deeds of many who have forsaken the Lord shall not be presented for their justification, and for their iniquity they shall die. (Ez. xxxiii. 13.)

But rectitude will require, that all good and evil deeds, with every secret thing, shall be unfolded before the Judge of all the earth, to test their conformity to, or violation of the divine will, to reveal the holiness of the moral government of God, and equitably to decide the destiny of the rational world. It will be found that every action, however minute, and every word and thought of the heart, possesses moral quality; there will be no class of works partaking either of no good nor absolutely bad character, for all shall be weighed in the scales of divine justice, therefore they must

appear before God, the Judge. Should any actions be left out of the account, eternal justice would stay the proceedings, and the universe whose destiny was pending might rightly protest. The law of God exercises its claims and supervision over all actions and modifications of voluntary movements, however apparently insignificant, and strikes its flaming sword into the depths of the heart; therefore all deeds must return and pass before the adjudging eye of Jehovah. Nothing can justly be missing, all actions will tell and count in the scale of distributive justice—every idle word shall be there. Upon every voluntary movement, action and word, either the breath of hell has breathed, or else the spirit of holiness has marked them with its own character—there is nothing absolutely insignificant or unimportant in the moral world, as well as in the material world.

Divine rectitude will require the rewards and punishments to be apportioned according to the deeds done in the body, therefore all the deeds of men must be reviewed in the Judgment-Day. Should any of the ill-deserts of the wicked be left out of the account, the violated law would be made to assume its character of righteousness or be vindicated; and should any of the virtues of the godly be forgotten, the moral goodness of the world and the relative importance and efficacy of grace, in its operation and conflict in this world, would never be fully seen and adequately honored. The whole field of moral operation under the government of God will be spread out in the Judgment, and every vital motion connected with the whole, will be seen and scrutinized, while divine light, above the brightness of the sun, shall pour its blazing effulgence over the whole, and light up every dark retreat and secret thing. No crime and ill-desert shall miss just punishment, and no virtue shall be unrewarded. The iniquities of the righteous shall be covered by the mercy of God, and grace shall stay the vin-

dictive blow of divine wrath ; while they shall appear in the Judgment, not to condemn and cry for malediction, but to magnify grace and mercy in canceling sin and saving the soul. The good deeds of the apostates from God shall be reviewed, not to plead their justification, but to show the aggravation of their sins, in denying the Lord, in the midst of light and gospel privileges. Here they will behold the intrinsic goodness of right, mercy, and the law of God, in view of which and their course of profligacy, their horror will grow more terrible, their pain more poignant, their remorse armed with viper-stings, and the inexorable sentence of the Judge will assume a deeper emphasis and fall with more overwhelming confusion upon their ear, causing their irretrievable fate to be the less supportable. All sins unpardoned shall be punished, and the righteousness of the righteous shall not lose its reward ; yet the degrees of wickedness shall have punishment proportioned in severity and intenseness, and not in duration ; so there will be gradations in the heights of glory accessible, and in the amount of intense and solid happiness, and not in duration. One star differeth from another star in its glory and brilliancy, so shall the reward of the saints be apportioned according to their holiness and growth in grace. The wicked shall receive stripes as they have committed things worthy of stripes.

Rectitude will not only demand a reward for the least virtue, every good thought, wish and even the cup of cold water given in the name of a disciple, and the evil eye, the lascivious glance, and the omission of duty will be punished ; but justice will also require that the whole rational world shall be gathered together. None of the human family shall be missing or forgotten ; the darkest retreat, the solitary cavern, or the incumbent earth shall give way and disclose its relics of centuries. Should but one moral being

be wanting there would be an impassable vacuum in the world's indictment, Judgment would be waiting for the appearance of that one before the court of heaven. The clangor of the archangel's trumpet will reanimate the sleeping dead, and raise up and assemble the entire race of men—all nations and people and tongues of the earth shall await the adjudication of the great and notable Day of the Lord. And reader, you will be there and judged by eternal rectitude! Are you prepared?

6. *The Judgment will draw a line of eternal separation between the good and the bad, and award them according to their moral character.*

A line of demarkation is not so distinctly drawn between the righteous and the wicked in this world, at all times and places, as to be obvious and undoubted; but the time will come when we shall discern between him that serveth the Lord and him that serveth him not. However, the influence and tendency of the gospel separate the one from another according as they possess moral character. Those who possess dispositions and characters congenial, will coalesce into one brotherhood—the wicked will join hands and move forward in one grand confederacy. This process of assimilation and classification will go on, as the gospel prevails and secures its ultimate design; and when once the Judgment arrives, then the separation between the pious and vicious will be thorough and complete. The Scriptures speak of such a distinction under various figures; a few of which will be apposite in this place.

We read “that the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels and cast the bad away. So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just, &c.”



(Matth. xiii. 47—49.) So clear and emphatic is the language of Christ in portraying the final crisis and ultimate separation of the wicked from the just, that every candid mind must exercise implicit confidence in the doctrine. As fishermen let down their net and inclose and draw to shore a multitude of fish, both good and bad, but immediately separate the good from the bad, putting the good into vessels and casting the bad away; so it shall be at the end of the world—the swift-winged angels shall encompass the habitable globe and gather together all nations before the tribunal of heaven, and draw an unerring line of separation between the good and the wicked. The scene will be a moving one, when the human race shall pass through a final separation and classification, associating all congenial characters into the two grand divisions of our race; the good shall enter upon the estate of endless blessedness, while the wicked shall be banished from the presence and saving power of God. Though in this world the tares and wheat are sown in the same field and gathered by the same instrumentality, yet a decisive and final separation will be effected after the vast assembly shall be complete, and comprise the rational world—a division based on moral character. The Lord, who shall preside and superintend this tremendous scene, will cause to be gathered out of his kingdom all things that offend, in order to render unalloyed the happiness of the saints, to establish a kingdom upon the principles of his holiness and sway his sceptre over an empire subject and delighting in paying homage to his throne “The tares shall be gathered and bound in bundles and cast into the fire; so shall it be at the end of the world.” (Matth. xiii. 40, &c.) While some people are impatient for the coming of Christ, and the separation and destiny of mankind, they forestall the event, and place the Judgment in this world, rewarding and punishing mankind as they do

good or evil ; but the Savior declares that the harvest is *at the end of the world*. The plans and arrangements of God are fixed, and they await the predestined period for their fulfilment—the time shall not be precipitated, but shall come along in due season. Others disbelieve the predicted event of final separation and rewards, and declare that the Lord delayeth his coming ; but, nevertheless at the end of the world, the wicked shall be severed from among the just, and be punished as in a furnace of fire, wailing and feeling insufferable anguish, and the righteous shall shine as the sun in the firmament.

As might already be inferred, immediately after the world's convocation and the classification of the righteous and the wicked, their arraignment and conviction, or approval ; the sentence will be pronounced by Christ and the awards administered. This last exhibition is portrayed in graphic and glowing colors in Matth. xxv. 31—46. The Son of man shall be revealed from heaven upon the throne of his glory, surrounded with myriads of angels on swiftest wing to execute the behests of God, beneath his burning feet, clouds evolving in mighty folds, and on either hand the chariots of vengeance thundering along on the sounding air, with lightening's speed, and o'er the immense descending procession the spanning concave glowing with inconceivable brilliancy and overwhelming light, eclipsing all the accustomed lights of the mundane sphere. The utmost consternation and sudden surprise, on the one hand, exulting joy and loud hosannah on the other, are excited in the bosoms of the respective classes of the righteous, and unholy. The silence suppressed momentarily, is broken, and the scene is overwhelming. The billows of the deep roll up and send forth the reanimated dead, the graveyards tremble and break with earthquake convulsions, and the rising dead appear, and the charnel-houses rattle with the breaking coffins and

the stirring nations ; all appear before the inexorable Judge—the investigation takes place—the decision is made and the sentence based on moral character is pronounced with deep-toned emphasis, causing eternal chords of weal or woe to vibrate. “Come ye blessed of my Father, and depart ye cursed into everlasting fire.” These words will impress the congregated world, thrilling the bosom of the righteous with unutterable delight, and pouring the tide of consternation and anguish upon the souls of the wicked. “Come ye blessed of my Father.” Such a welcome into the kingdom of heaven uttered by the lips of the blessed God will inspire hope, confidence and inexpressible joy. While scenes tremendous and overwhelming surrounded them, deep solemnity pervading every heart, judgment in the *court of heaven* made up and Christ arising to pass sentence upon the human race, then to hear the cheering invitation of heaven, “Come ye blessed,” will dispel every doubt, animate the pulsation of every heart, and light up with benignant smiles, the countenance of every one redeemed and saved. Then they shall first properly realize the import and sweetness of the blessing of God—the tones of the benedictive voice of the Savior will send music of unearthly sweetness into their heart, every chord of love, feeling and veneration shall be waked up. Standing approved, blessed and crowned of the Father, this will be sufficient to perfect their happiness, and permanently establish them in the employments of the upper and better world. They shall inherit a kingdom, where God’s will is the supreme and honored law, all its subjects holy, worshipping their Creator ; consummate peace and tranquillity will abound throughout its limits, and where God shall be their benignant Sovereign, and they shall be his people. This kingdom was prepared from the foundation of the world and made the ceaseless fountain of perfect bliss,

when all tears shall be wiped away, pure consolation without the admixture of sorrow shall be drunk from the goblet of eternal love, all pain, sickness and sighing shall have passed away, and vigor, health and praise supply their place, death and its dread dominion shall be conquered and destroyed, and immortality in holiness shall reign with exultation and without hostility.

The sentence which shall pronounce the righteous accepted and blessed of God, will also insure the permanency of their holiness and happiness. They shall no more go out, after having entered into everlasting life. They shall be fit companions of the angelic throng, be like unto them and enjoy redeeming bliss, and travel the same highway to endless perfection. The errands of mercy and goodness in the heavenly kingdom, they shall undertake and execute. Being accounted worthy of that world and the resurrection of the dead, they shall mingle in employment and enjoyment with the angels of God. They shall gaze upon the glories of the same throne, and be changed from one glorious perfection unto another.

But on the other hand, "He shall say unto those upon his left, Depart ye cursed into everlasting fire, prepared for the devil and his angels." This sentence of wrath will fill up one vial of misery, mingled with pain, sorrow and the terrible upbraidings of conscience, and be poured upon the ungodly in one eternal curse. It will convulse every feeling and sensibility of heart, and raise a storm of undying anguish; and for the first time, they will realize the bitterness and overwhelming sorrow of the second death. All the imaginary appendages of perdition will flee as chaff, and nothing but stern reality will remain, and the elements of woe will send confusion and despair over the hearts of thronging millions. The hell of the ungodly is not only positively described, as admitting of degrees; but it is also



negatively spoken of, as a deprivation of happiness and holiness. This place was originally prepared for the devil and his angels, and man only became an inhabitant of it as an intruder. He becomes a companion of the fallen angels by voluntary choice, and because he would sin against God, in defiance of mercy and divine remonstrance. From the judgment-seat, the ungodly will be driven into blackness of darkness forever.

The last Judgment will be a closing scene ; changes great, ample and all-pervading, will precede the terminating period of time ; but all beyond will be one unbroken eternity, all things fixed by immutable fate. We have seen man in his fallen, degraded state, and viewed the opening fountain of mercy and salvation, and heard invitations free and full in melting strains to rebellious men, to reform and live for God—some wept and believed in Christ, while others lined their hearts with brass and persisted in sin—they fell victims to death, and were held under his temporary dominion—time rolled on to its utmost verge, the resurrection-morn dawned, the dead forsook their sleepy beds and woke to endless existence—the Judgment-hall was thronged, the books were opened, and the living race of men were judged, the righteous acquitted and welcomed on high, and the wicked condemned to a lasting overthrow and insufferable perdition.

“ Time gone, the righteous saved, and the wicked damn’d,  
And God’s eternal government approved.”

Here God has raised his truth, uncompromising and immutable, standing in defiance of all cavils, doubts and assailing influences, scattering its beacon-light across the stormy sea of time, directing the watchful mariner into the haven of eternal safety. Who would refuse to gaze upon the blaze of heavenly light, and perish amid the foaming

breakers? Vain man! let light and truth guide your feet to heaven and to God; purify your hearts; plant your hope on Christ, and cast anchor into the eternal throne; so that when all mysteries shall be solved, and the changeless destiny of the world fixed on the basis of moral character, you may stand with the heavenly throng on a sea of holiness, and harping the immortal praises of God.

## CHAPTER XIII.

### A SCHEME OF ERROR AND IMMORAL IN TENDENCY.

*“Fear God and keep his Commandments ; for this is the whole duty of man.”* Ecc. xii. 13.

The words of Solomon contain the summary of religion. Whoever shall fear God with reverential and filial obedience, and conscientiously and truly, observe his precepts and instructions, will enjoy the power and glory of religion. Obedience to God will always tend to morality ; and the guidance of truth will always conduct to virtue and right. All error stands up in opposition and contrast with truth, and exerts a contrary and desolating influence. Whatever system contains the elements of error and falsehood, must necessarily be adapted to effect mischief and be productive of evil. Morality can never grow upon the tree of error, nor can vital religion be originated and nourished in a disbelief and rejection of the essential doctrines of christianity.

That Universalism is a system of gross error, inasmuch as it contains none of the essential doctrines common to orthodox christianity, we have abundantly proven in the foregoing pages. The reader may say, that Universalists make use of terms and phrases, and profess a belief of certain doctrines common to christians, both in their public exercises and in their writings. This is readily acknowledged, and yet we are bold to declare, that the system of Universalism saps the very foundation of genuine religion, in doctrine and practice.

1. *It is a system of duplicity.*

The charge of double-dealing, dissimulation, and the use of terms and phrases Scriptural, and in common with orthodox teaching, merely to *mislead*, is pretty severe, and sounds harsh ; nevertheless it will seem so obvious as to challenge a denial, when calmly and candidly considered. This species of procedure is common to all systems of error, and is only in keeping with the declaration of Christ, that those who do wickedly hate the light and dare not approach the light honestly, for fear of exposure. That Universalists in their preaching and writing, make use of the terms *repentance, faith, regeneration* ; and the phrases, that Christ is our Savior, and that all shall be saved and enjoy final holiness and happiness in consequence of the death of Christ—all this is undeniable ; but that they attach the meaning to the terms and phrases in which they are commonly understood, none among them of understanding, and of acquaintance with their system, will pretend to affirm. Inquire of Universalists whether they believe in *repentance*, the doctrine of *faith and regeneration*, they will give you an unequivocal answer in the affirmative ; but should you demand and receive a clear and honest avowal of the ideas they couch under these terms, their faith would appear a mere *historical belief* ; their repentance a mere sorrow and regret, and compunction of conscience an every day duty, and not a thorough and radical purpose to forsake the evil and live piously and righteously in the world ; and their regeneration a mere change of party, opinion and mode of life for the better, as the drunkard becomes sober, and not a radical change of heart produced by the spirit of God. By the use of Scriptural phraseology, with new coined ideas, they deceive the people and impose upon the community in the most uncandid manner, and with treacherous duplicity. Without



a thorough cross-examination you will fail of arriving at a clear knowledge of their real sentiments. When they declare, that all will be saved, because Christ died for all, the common reader or hearer would infer, that the rest, holiness and eternal happiness of the soul, were received through the channel of the atonement, and were wholly attributable to the mediation of Christ, when their meaning is far from this ; for they do not believe that heaven was ever forfeited by sin, and secured and inherited through Christ ; for as Ballou says, that it is an utter mistake to assert that Christ came into this world to save us in another ; and as Jason Lewis declares, that religion is designed only to make us holier and better in this world. The fact is, though Universalists employ many cant phrases and Scriptural terms, yet there is not a single doctrine of the Bible looked upon by christians as essential, which they, as a denomination, hold. Their theory is a complete overturning of all the fundamental doctrines of Holy Writ.

Here is an important reason, why every community should be indoctrinated in their occult meaning and wary expositions ; lest they snatch the hook of Universalism and delusion, because baited with Scriptural phrases and Israel's language. Beware of hypocrisy and duplicity as used to decoy, mislead and destroy ; and recollect that Peter has long since warned the people against those teachers, " who with *feigned words* make merchandise of souls." (2 Peter ii. 1—3.) Honesty and candor demand, that when men employ words and phrases out of the ordinary meaning, that they should fairly and clearly explain the ideas or peculiar doctrine they wish to convey. This will preclude deception, and manifest, at least an upright and fair intention. Double-dealing and duplicity should never characterize the deportment of those who would stand forth as public teachers of the holy religion of heaven, yet every

one acquainted with the system of Universalism, and their public teaching has been impressed with this gross and deplorable error.

*2. Universalism is a system of gross error and full of palpable contradictions.*

We presume that the candid reader of the preceding pages is fully convinced of this fact, and yet it seems important to recapitulate and place in juxtaposition, the most prominent doctrines of Universalism, in order to render this point the more obvious and comprehensive—to give the reader a bird's-eye view of the more important features of the system.

The system of Universalism teaches, that all the rational world must necessarily be finally, holy and happy ; their other arguments are presented to prove and fortify this sentiment. They deny the doctrine of innate depravity, and assert that all are born as pure as Adam was, when he came from the plastic hand of his Maker—that heaven has never been forfeited by sin, and that the approbation of God has never been lost, and consequently that the children of men need no restoration to the favor of God,—that it is absurd to exhort men to secure an interest in Christ, and that men must necessarily, and as a matter of unfailing certainty, walk forth from the grave amid the glories of heaven.—They deny that sin has its origin in the soul, but assert that it begins and ends in the flesh ; that it is not a very great and culpable evil, nor fatal in its results ; that upon the whole, the universe is better off with the introduction and presence of sin, than it would be in the absence of sin.—They deny that the results or punishment of sin were ever designed to vindicate the authority and government of God, but to reform and amend the characters of its subjects—to make them holy and happy—that punishment is the grand ordeal of purification, the greatest blessing that can befall

the children of men, and the chief physician to heal all our woes. They teach that all men are saved from sin by Christ, yet they reject the doctrine of the atonement, and brand with injustice the vicarious sufferings of Christ; they assert, that in view of the death of Christ, there is no redemption from the penalty of the law, or from any of the consequences of sin, but that all must be punished for all their sins deserve. Therefore, salvation is no deliverance from deserved punishment, for that would be unjust; nor can it be from sins that are past, or from the actual commission of sin; for millions sin until life closes, and they cannot be saved in the next world from sin; for, according to Universalism, there can be no sin there—thus salvation is a sham, a patchwork of antiquated divinity, and a word without meaning and of empty sound in the vocabulary of Universalism. They deny the doctrine of the *divinity* of Christ, and assert that he was essentially and only a man, that all his eminence consisted in his office, and the anointing of the Father, therefore, his death was only in attestation of the truth, and that men are not benefited and saved by the death of Christ, but by believing his truth and doctrine only—that none would be lost had Christ never died; for hell is a fable and all future punishment is a relic of gross superstition. They deny that this life is a state of probation, and assert that all actions, whether good or bad, will confine their influence to this world, and that no deed, however good or bad, will effect in the least, the future destiny of man—all will stand up from the grave upon a perfect equality of character and blissful prospect, and walk forth upon a level, the highway of holiness, clothed with purity and immortality, and the delightful song of praise bursting from overflowing hearts of joy. They say that men ought to repent, have faith and be regenerated, but deny that these are conditions of salvation—they assert that no one will fail of

final happiness and salvation in heaven, for the want of repentance, faith and regeneration. They declare that there will be a judgment, they write and speak of judgment; but they believe that it will not take place at any specified period, but transpired at the destruction of Jerusalem or else dating from thence and continuing through all time. They believe in the resurrection of the dead, of the whole man, but deny the resuscitation of the identical bodies of the children of men—their reasoning would deny the immateriality of the soul, and that eternal *being* and *well-being* will depend exclusively upon the resurrection of the dead.—They believe that Christ instituted the ordinances of Baptism and the Lord's Supper, but declare, that their observance is optional and of doubtful utility.

They believe that there is a devil, a tempter, but deny the existence of such a devil as orthodoxy inculcates, that he has a real and personal existence. Walter Balfour labors through two hundred pages to prove that all the Bible means by Satan, devil, tempter, &c., are *lust or desire*, such as Eve had, and Jesus Christ was tempted with: or any *human adversary*, or any *thing in opposition*; or the Sabeian and Chaldean freebooters, the satan and devil mentioned in the first two chapters of Job. He denies all real and personal devil, and finds a consistent interpretation of the Bible, in considering the terms satan, devil, the old serpent, the prince of the power of the air, &c., as synonymous with *lust, adversary, robbers and freebooters*. But how is all this reconcilable with the fact.

1. That a personal pronoun is applied to the devil and he is described as a personal being, speaking and acting by voluntary choice? Lust is only excited as moved upon by temptation, and not voluntarily. A carnal mind could not be the tempter of Eve, or of Christ in the wilderness, they both were holy and without the defiling influences of sin.



The tempter could have been no other adversary than a distinct personal devil.

2. The representations of the Scriptures of the devil and satan are inconsistent with the idea of freebooters, a mere human adversary, or any inimical thing, and the lust or carnal mind. The Scriptures represent the devil, as a fallen angel, (2 Peter ii. 4. Jude v. 6,)—he meets with the sons of God, walks to and fro and tempts to devour, (Job. i. 6—8. 1 Peter v. 8, 9,)—as nourishing and disseminating the children of the wicked one, (Matth. xiii. 24—30,)—he takes up the word of God out of the heart, (Luke viii. 12,)—he takes advantage of the lusts and incontinency of men to present his enticements, (1 Cor. vii. 5,)—he is the father of the wicked, apostatized from the truth and the author of all lies and falsehoods, (John viii. 44,)—sinners are of the devil and he is called the wicked one, (1 John iii. 8. v. 18,)—the devil as the dragon and old serpent is cast out of heaven, (Rev. xii. 9,)—he enters Judas, the betrayer of Christ, (John xiii. 27,)—and all should resist the devil and he will flee. (James iv. 7. Eph. vi. 11, 12.)

3. The temptation of Christ in the wilderness, and the devils entering into the herd of swine feeding, can never be reconciled with the ideas of lust, or a mere human enemy as being all that is meant by the devil and satan. (Matth. iv. 1—11. Luke viii. 27—33.)

In the foregoing pages we have furnished the reader with abundant specimens of the gross errors and palpable inconsistencies of the doctrines and arguments of Modern Universalism; but it may not be amiss to give a few additional passages of Scriptures and their interpretation, which were passed by, to show that every passage of Holy Writ is perverted when applied to prove the system of Universalism.

Is. xxv. 6—10. *“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, &c.”*

By Universalists this text is looked upon as a promise assuring the final salvation of all mankind, inasmuch as it promises a feast provided “unto all people,” and that the Lord will “destroy the covering cast over all people,” and “wipe away tears from off all faces.” Whether the text will prove the conclusion of Universalism, will admit of a doubt. All the text means, is, that the gospel and atonement of Christ are provided, for all the children of men—that the veil of darkness and idolatry shall be destroyed by the light of the gospel, and the people shall at all times and everywhere be under the obligation to repent—that the rebuke of His people shall be taken from off all the earth, and all tears, sorrows and discomfort, shall be wiped away from off the faces of the righteous—and that Moab, or all the wicked “shall be trodden down as straw is trodden down for the dung-hill.” Though the gospel as a feast is offered to all, yet none are benefited except those who comply with the call of mercy and eat of the feast. None shall reach heaven except those who tread the narrow and heavenly way, though all are invited to walk the King’s highway. The Lord has provided a rich banquet; the gospel is adapted to disperse as mist, the covering of ignorance; the promises to pour a stream of consolation into the hearts of men, and cause them that wait upon him, to rejoice and be glad: but whosoever shall excuse himself and rebel against the gospel of God shall be trodden down as straw for a dunghill. This is what Isaiah teaches—joy to the believer, and fearfulness and trembling to hypocrites and sinners.

Is. lv. 10, 11. “For as the rain cometh down and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may

give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” This passage is adduced by Universalists as conclusive proof that the purpose and promise of God shall be fulfilled in despite of the agency of men ; man can no more resist the effect of the word of God than he can counteract the influence of the rain and snow which come down from heaven. As the rains cause the seed sown to vegetate, to give seed to the sower and bread to the eater ; so God’s word shall not return void, but effect his purpose.

After all, these passages imply and the consequences spoken of are based, upon the agency of man. Though the rain, snow and sunshine are sent upon the earth without the agency of man ; so it is with the word of God : but all these agencies will not produce seed to the sower and bread to the eater, unless man tills and sows his fields—here is the agency of man. The Lord God sends forth his word to enlighten, instruct and save the children of men ; yet none will be benefited unless they come to the light, open the heart and cherish docility of mind to receive the engrafted word of God, and believe the truth and record of his Son. Behold then, the conditionality of this promise, and the purpose of God in the salvation of the soul based on the agency and faith of the creature, man.

Lam. iii. 31. “The Lord will not cast off forever.”—This passage, in the eye of a Universalist, teaches the limitation of punishment and the consequent salvation of all men. This text has no application to the wicked in the future world, and to future punishment ; but merely to the Jews, who then were in captivity in Babylon. The Psalmist rehearses the same sentiment when he says, (xciv. 14,)—“For the Lord will not cast off his people, neither will he

forsake his inheritance.” After the lapse of seventy years, the captive daughter of Zion was restored to the land and possession of her fathers, therefore, the Lord did not cast off his people forever, nor grieved the children of men with affliction to no purpose. The above passage does not contradict, nor set at defiance those passages of the Bible, which declare, that all who forsake the Lord shall be cast off forever, (1 Chron. xxviii. 9,) and that the Lord will forsake all such who apostatize from him, (2 Chron. xv. 2,) and that all who obey not the gospel of God shall be punished with everlasting destruction from the presence of the Lord and glory of his power. (2 Thess. i. 8.)

Yet the above passage is ever flowing from the lips of Universalists in confirmation of their peculiar dogma.—The system of Universalism combines more gross errors and evident contradictions, assuming to be based on the Scriptures and setting forth the truth of God, than any other system of delusion, with the same pretensions. Its own dogmas are in stern conflict with each other, and its rules of interpretation, outrage language and the connections of Scripture. That such doctrines, as Universalism unfolds, should be disastrous to a Scriptural religion and sound morality, might be conclusively inferred; but when we adopt the Saviour’s rule, by their fruit ye shall know them, all our doubts are dispersed, and matter of fact rises up with incontestable evidence, proving the immoral tendency of the system.

3. *Universalism is immoral in its tendency.* In order to prove this position, it is not essential that we prove that every believer in Universalism must necessarily be immoral in character. Although this may be the result to a practical believer in its system of doctrine, yet persons may be moral in defiance of its legitimate influence, from causes extraneous to Universalism, and from habits formed prior to



the time when they embraced its doctrines. That hundreds and thousands are confirmed in their vicious practices, continue to tread the same path of profligacy and death, and that many grow worse and worse, being deceived and deceiving others, are facts blazoned forth in the noonday sun. There are men, who after days and years of honest living, and prayer and piety, for reasons best known to God, embraced Universalism; while some have held on to a respectable life, many others have let go their moorings and plunged like a vessel without a crew, into breakers and rocks of utter apostacy, profligacy and death.

One of the immoral tendencies of Universalism as now prevailing, is,

1. That it cultivates irreverence for the Bible. If any, there are but few, who believe that the Bible, in all its parts, was given by the inspiration of God. And in the rejection of the plenary inspiration of the Bible, they have not defined clearly, as all wise teachers should do, what parts are inspired and what uninspired; but all is left at loose ends, and optional with the reader and teacher of divine truth. This very course must necessarily beget a want of confidence in the Bible, bordering on the confines of Deism. The truth is, whenever the Bible is read with a captious spirit, and with a mind unsettled in reference to the full inspiration of the Scriptures, its influence cannot be very salutary, and the spirit of God must be grieved away. Add to this, that the Bible is seldom, if ever, read for religious devotion in the closet, or at the family altar, hence there seems to be abundant evidence to support the position, that Universalism fosters an irreverence for the Word of God. This is a grievous and fatal stride to the formation of immoral opinions and character.

2. It fosters a spirit of contempt for private, social and public devotion, for ardent piety and zeal in practical relig-

ion, as being no better than rant, and the effects of a sickly imagination. Whoever comes in contact with the system of modern Universalism and its votaries, must be satisfied on this point, for this is a never failing fruit of the doctrine of the Universalist's salvation. This voice of contempt for ardent piety and a prayerful religion is heard, in the family circle, in the public congregation, at their conventions, and from the pulpit, coupled at times with a very characteristic sneer. Let men scout at a spiritual religion, conversion of the heart, praying every where with holy hands uplifted to God, and a flaming zeal in his cause, and at all genuine revivals of religion; then the ripe clusters of immoral fruit shall not be wanting, the unbridled passions will drive the victims of delusion in hot haste down the steps of immorality and ruin. Let a servant of the gospel follow the footsteps of Christ, preach all day and pray all night, weep over lost and infatuated sinners, and refuse to replenish the wants of his fatigued body, being so intent on the great work of converting souls to the riches of eternal grace, and he will be the butt of ridicule, derision and contempt, and his religion denounced as rant, enthusiasm, and the effect of a fevered imagination. All this is grossly immoral in tendency, and will successfully arm the conscience and judgment against the impressions of the Holy Spirit.

3. Universalism blunts the conscience and blends all distinctions of characters in their issues.

Two positions are strenuously advocated by them, which manifestly blend all moral traits of human character. They maintain, *that the approbation of God is never lost by sin*, and that in the resurrection, the sons of men shall walk forth clothed with immortal righteousness and commence the journey of eternity without distinction of moral character—all shall be placed upon a common level. Such being their avowed sentiments, no other theology is acceptable

than such as abrogates the moral standard, that vice and virtue, good and bad, the righteous and the sinner, are distinct in character and in their present and final results. The theory and the practice of Universalism, adopt the language that Malachi ascribes to the wicked Jews, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judgment." (Mal. ii. 17.) And the course pursued by their teachers, and the results of their labors have been described by the prophet Ezekiel, "Because with lies ye have made the hearts of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ez. xiii. 22.) The God of Israel also complained of the prophets in the days of Jeremiah, charging them with adultery and lies; in addition, he says, "*they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.*" (Jer. xxiii. 14.)—Though the teachers of Universalism may declaim against certain vices, and exhort to a moral, honest and upright life, yet their general theory and uniform course of promising life and heaven to the wicked, entirely neutralizes their special pleading for virtue and uprightness, and makes ineffectual their labors to reform and convert souls to God. We are yet to learn the instances of souls converted, or even pungently convicted under their ministry; but many have been encouraged in sin, and have made themselves believe that all is well, and that they shall not be excluded from heaven for want of a moral and religious character. The fact is, that no atrocity of character, abominable wickedness, gambling, profane swearing, Sabbath breaking, afford the least objection of church fellowship, or exclude any from the bonds of brotherhood. When men say, that they

believe the doctrines and attend their church, they are welcomed cordially.

In the year of our Lord 1840, the following circumstance came under our notice, showing the standard of morality conformed to by some Universalists. There was a certain Universalist clergyman, of the State of Vermont, whose wife for some reason had left him, and after the space of three years, he applied to the Supreme Court for a *divorce*, but his petition *was not granted*. He, however, proceeded to marry another wife. Thereupon, a Council of his brethren was called, consisting of the following persons: H. Ballou, O. A. Skinner, L. Willis, W. Balfour, J. C. Waldo, E. Hewett, and B. B. Muzzey, and they gravely decided, that he had "*not violated any principles of morality*."—The ground of their decision was, that the conduct of his true wife, in leaving him and being absent for three years, would entitle him to a *divorce* by the laws of Vermont.—The unvarnished and unwhitewashed fact, however is, that he was guilty of bigamy, and a fit candidate for the State Prison, and yet by a Council of his ministerial brethren, he was justified and hailed as a beloved brother. This stubborn narrative affords a dark picture of the morality and distinction of moral character as entertained by Universalists. And why not consistent, since God will exclude none from glory, why should they be more holy than God and put such immoral recreants out of the pale of their communion? Though wicked, yet it is consistent with Universalism; this, no candid person will deny.

4. Universalism is immoral in its tendency, because none are reformed and brought to God by a living religion, under its influence and ministry.

We have resided for about eight years in the midst of an organized society, where they have maintained nearly during the whole time, the preaching of their faith by almost as



many different pastors, and yet we have not heard of a single case of conversion to God, while by the preaching of the orthodox faith many scores of souls have been translated into the glorious kingdom of God. But on the contrary, we have seen those who profess their "glorious faith," and heard profane language fall from their lips as thick as the leaves of autumn. They habitually violate the Sabbath and look upon its observance as a matter of convenience, and not of divine obligation. Social visits paid and received are a matter of frequent occurrence; so are starting on a journey, and doing secular business. The profane persist in their wicked habit—the gamblers in this pernicious practice, going from their house of worship and gathering around the card table—the gay, the reckless and careless pursue the same condemnatory course of life—the young flaunt along the stage of time and visit the ball-chamber as a pleasurable and innocent recreation, without reproof from parents or a reprimand from their pastor; yea, their course is at times vindicated from the pulpit. The drunkard empties his cups and glories in Universalism. Under all these direct and concomitant influences, how can we expect souls to become convicted of sin, converted to God and made alive in Christ?" The wicked are strengthened in their evil-doings." In the midst of such scenes of revelry, profanity and death, to hear such sentiments fall from the lips of a Universalist preacher, "The greater the sinner, the greater the saint in heaven," what marvel that none are reformed and converted to God. Under the influence of such a ministry, morality must wither and die, the young become depraved, the aged emboldened in sin, until the community is turned into a Sodom.

There are those who are possessed of common morality and cultivate a self-respect for uprightness and honesty; but these traits of character are no more the legitimate fruit of

Universalism than figs grow on thistles and apples on thorns. Many were brought up in life under the influence of a different faith—some by religious parents, and others, have once professed the religion of Christ—and some feel the necessity of maintaining an orderly walk, from surrounding influences. But generally the vicious continue vicious; the profane pour forth a perpetual stream of bitterness and foul imprecations; the drunkard follows his cups; and the prayerless and giddy remain the same lifeless and reckless sinners, as they were before they professed the faith of Universalism. Many loose their habits of sobriety, respect for virtue and the Bible, and plunge from billow to billow, till they sink into the vortex of blank Atheism, following the fatal example of the illustrious Abner Kneeland. The once orderly and virtuous, who embrace this licentious doctrine, become reckless, vile and fit companions for Thomas Paine. “Their way seemeth right, but the end thereof is death.”

5. None are made prayerful and strict in attending to religious, personal and public duties.

Go into a community where Universalism prevails, and you will find it prayerless; or visit a family of that faith and there is no family altar, no reading of the Scriptures as a devotional act, and no evening or morning incense or prayer. All is cold, lifeless and worldly. Among the various families in this place who profess and adhere to this faith, there cannot a single one be found that attends to this duty. And no marvel, since family worship is generally, if not universally, neglected by those who preach this faith. By some, prayer has been discarded from the pulpit, by others at the conclusion of the sermon. Many neglect the asking of a blessing and the rendering of thanks when they partake of the provision needed to restore sinking nature. If their ministers live prayerless, what else can be expect-

ed of the membership. For them to pray, is as much a literary task as the writing of a sermon, or learning Algebra. Said a father, whose son just began to hold forth in public, "My son preaches a good sermon, but he has not yet learned to pray." He preached their faith to the world, but omitted public prayer, for the reason that he had not learned to pray. How much religion must such a preacher have, who cannot as yet pray? Wonder whether such a man ever prays and holds sweet communion with God? We can answer without the spirit of prophecy.

Here and there, a family may attend to family worship; but they are like angel visits few and far between. As a general thing, the curse pronounced by the prophet is appropriate to them as a people, "Pour out thy fury upon the heathen that know thee not, and *upon families that call not on thy name.*" Jer. x. 25.

Social prayer-meetings are strangers among them. These meetings they cannot endure, and in their estimation they are not calculated to foster personal piety or promote the cause of God. And it is in perfect keeping with the tendency of Universalism, to exhibit unconcern and recklessness to a life of rectitude and deep-toned piety in relation to heaven and future happiness, for this reward is certain, having never been forfeited by sin. All the doubts and anxieties, which throng and molest the mind of Universalists, are not the promptings of their faith, but of the spirit and truth of God; for their faith directly tends to soothe, benumb and cherish reckless indifference. Their destiny is fixed in the best possible manner, and no agency of theirs, harmonious with the will of God, or perverse, can in the least change it. This is Universalism. Why then should they feel any particular solicitude, cultivate personal piety, pray, exhort and warn others publicly and in private to flee from

the wrath to come? The natural influence of Universalism, unrestricted and unimpeded, would stagnate the moral world and bear along the human family into glory, as a broad and sweeping river bears along its floodwood, without any effort on their part. The fact is, that Universalism consistently carried out, is a libel on the moral nature of man, his emotions and the admonitions of conscience, as well as upon divine revelation. It cannot, therefore, be otherwise than grossly immoral in its tendency.

6. It professes to be based upon the love of God, and to all men; but in fact and in its fruits, it is any thing but love. To say nothing about their feelings towards those of a different faith from their own, for an article cannot be written for a paper, nor a sentence drop from the pulpit, making reflection upon their faith, but it exasperates their feeling and excites better animadversions. They have no love for people who go not with them, and cannot endure remarks confirmatory of orthodoxy without characteristic exhibitions of disgust and irascible feelings. To see the want of fraternal love, we need but examine their own communion and sanctuary proceedings. Bitter feelings and open ruptures are no uncommon occurrence among them, between minister and people, and among their brethren. The fruit is any thing but the manifestation of love; and these ruptures do not exist as the result of discipline for wicked conduct, for they exercise no discipline for offences and crimes. If they did, they would have abundant materials to discipline among ministers as well as people.

Whoever wishes to learn the moral tendency of Universalism, let him read the book of M. H. Smith, a preacher of Universalism for twelve years, but lately converted to the gospel and religion of Christ. True, aspersions are thrown upon his character, and his veracity is impeached by his former associates; nevertheless let them disprove his statements,



before they can expect to shake the confidence of the world in his portraiture of the fruits of Universalism. It will add but little to the credit of the moral tendency of that system, though they should be able to prostrate the character of Smith, so long as they do not subvert his statements and dates. The truth is, the charges, which they insinuate, should they prove tangible, would fall upon him while he remained in connection with them, thus striking an additional wound upon their cause for sustaining an infamous man. It seems to us, the production and disclosure of Mr. Smith fell like a thunderbolt upon their system of delusion and death; and they felt the necessity of raising a great cry, and using hard names, in order to abate the storm that was setting in against them. But their effort will be unavailing to heal the wounded head of the old dragon.

We have an additional evidence to prove the immoral tendency of Universalism in the experience and testimony of the Rev. Wm. Whittaker, of New York, who recently renounced his former faith as unworthy of confidence, and prolific of evil and death. The letter was written to the people of his charge, by which he dissolved his connection with them as their pastor. The letter is as follows :

*“ To the Trustees of the 4th Universalist Society, Duane street.*

DEAR BRETHREN :—I hope you will excuse the liberty I have taken in addressing these few lines to you, on a subject which I deem of infinite importance.

It is now about two years since I first commenced my labors among you, and you will not deem it an instance of vanity, if I say that my efforts to advance the cause of Universalism have been generally approved, and singularly successful.

To this you have frequently borne testimony, for which you have my warmest acknowledgments.

But in looking calmly and dispassionately at the result of my ministration, there is one drawback to my happiness—one source of disquietude which rests heavily upon my mind.

By the providence of God, I have recently been led to ask myself the following questions :

What have I done to promote practical piety among my congregation ?

Have I induced them to become a deeply religious people—a praying people ?

Alas ! I am constrained to answer these questions in the negative, and to take unto myself shame and confusion of face.

Now, if the doctrine I have preached be the truth of God, ought I not to have expected a different result ? What then is the unavoidable inference ? Why, that Universalism is not a Scripture doctrine.

Perhaps you may think this a hasty conclusion, but I assure you, it is not.

I have been led by the Spirit of God to investigate its claims—I have prayed to the Almighty that he would enlighten my understanding, and lead me to the knowledge of the truth, and blessed be his holy name, he has heard, and answered my petition.

I can truly say, that I now see and feel the importance of personal religion, in a manner that I have never done before ; and I ardently beseech the “ Giver of every good and perfect gift,” that he may open your eyes, and give you to see that Universalism is but a “ cunningly devised fable,” calculated to darken the mind, harden the heart, and induce mankind to wander from the paths of righteousness and peace.

Such being my convictions, I can advocate it *no longer*; and beseech you as you hope for mercy at the bar of the Almighty, to renounce it immediately.

Do not, I pray you, suffer yourselves to be deluded by a sentiment, which is dangerous and licentious in all its tendency. By renouncing it, you lose nothing, for if it is true, you, in common with the whole world, will be saved—but if it is false,—oh! *remember—remember*—the awful consequences.

But I must close, and may the Lord grant, that you together with my dear congregation, may soon be led to see and feel the necessity of an interest in the atoning blood of Jesus, which is the ardent prayer of your sincere friend,”

“WM. WHITTAKER.”

We might add the testimony of other men, and from those too who are still in connection with that fraternity. H. Ballou 2d, compares Universalist societies to “worthless carcasses, which are half buried”—“a festering corruption on the face of the earth.” They not only embrace profane, licentious and infidels outright; but they make every effort to block up the wheels of the gospel, and counteract the influence of vital piety. In every revival of religion they bluster, and foam, and spew out their gall, evidently proving their feelings and regard for the cause of God. As their faith excludes none from the inheritance of heaven, so whenever they celebrate the communion of the Lord’s Supper, they offer the bread and wine promiscuously to all, irrespective of character or age. Yet there are some, who feel that this is carrying the joke too far and therefore they stand aloof. O, the licentious and prostrating influence of such a system! May God arrest it, and rescue its victims from the thralldom of delusion and death!

4. Being thus immoral in its influences, it should be discountenanced by all who are lovers of their race, of religion and of God.

The true principle, by which men should be governed in

their fellowship with other men, and all systems of error, is inculcated by John, the apostle of Christ, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed." (2 John i. 10.) It may be lawful for men to thoroughly investigate any system offered for their approbation and credence; but not to countenance and lend the influence of their presence to the assembly of its votaries, when proved to be erroneous, and a pseudo-christianity. So far as to give countenance to Universalism by joining their assemblies, whether ordinary, or extraordinary, or upon funeral occasions, the principle is sometimes adopted, that by going to hear Universalists preach, we shall induce them to attend the orthodox preaching of the gospel. However plausible the above reason, it is more specious than sound. They themselves being judges, there can be no destructive consequences following, in giving their attendance occasionally or constantly to the word preached by orthodox ministers; for God's approbation is not lost in this life, and no action or course of life can affect for weal or wo, the eternal destiny of man; but it is not so immaterial for those who are of the opposite faith to lend their influence and presence to a system of falsehood, and finally resulting in unmixed evil. Here is criminality, creating an encouragement to those who are settled in their impious faith, to persist in their downward career, and to stifle conviction, and suppress the qualms of conscience of those who are half persuaded to intrust their present and eternal destiny to the efficacy of Universalism. Often the votaries of this nefarious scheme of delusion are more comforted and edified by the presence of some staunch defender of the gospel, and deeply pious before God, than they are by half a dozen essays on their faith. Those who publicly hold forth this delusive system, are always eager to officiate upon funeral occasions, because such a dispen-



sation of Providence calls together people of all orders ; whereas, if people would generally act consistently, even upon such occasions, they would do much to correct the feeling and custom of many communities. Friends and relatives would not be so frequently imposed upon, their feelings insulted, and religion outraged under such peculiar circumstances.

The Bible asserts, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." But how can the christian and the christian minister avoid the transgression of this high and holy command, when they give countenance to Universalism, by joining their assemblies, or otherwise ? If the man is blessed who follows not the counsel of the ungodly, nor sits among the scornful and those who deride religion and a spiritual worship, then all such as mingle with the unrighteous and scoffers, under pretence of religious worship especially, are cursed of God. The system of doctrine and the practical fruit of Universalism prove incontestably, that it is a work of darkness, and a bold scheme of delusion; therefore; as Paul imperatively commands his brethren not to have fellowship with the unfruitful works of darkness; so all the lovers of religion and of God should withhold their countenance and approbation from it, both in the family circle, and publicly. They especially, who expose a corrupt heart, to the sweeping eddies of falsehood and error, run a very great risk of being carried off into the gulf of remediless ruin. Even if they can withstand the downward tendency of Universalism, they expose others, by their example, to a ruinous temptation, who are less stable and fortified. Avoid every appearance of evil, and especially the lurking viper and his poisonous bite. Build your hope upon the rock of truth, and your reliance on the grace and blood of Christ for final salvation.

Never rest contented until the record of God is impressed, by the type of truth, upon the tablet of your heart, your anchor of hope cast in heaven's broad bay, and your feet prepared to tread the pavement of the upper sanctuary, and wander amid the sylvan retreats of Paradise; until you feel disposed, with a holy heart, to mingle your song in choral strains with the unnumbered millions of the redeemed.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: *for in due season we shall reap, if we faint not.*" (Gal. vi. 7—9.) Let us give the more earnest heed to the word and spirit of God, lest we fail of the rest prepared for His people.

May the Lord keep us in the truth, and enable us to tread the highway of holiness, cast up for the ransomed of Christ; and may He snatch those from the vortex of error who are already borne along by its sweeping and engulfing waters; and elevate us together to heaven through faith in the atoning and efficacious merits of Christ, our Lord and Redeemer. Amen.

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